

Evangelical Christendom

"Unum
Corpus
sumus in
Christo."

Nov.-Dec., 1914.

The Mailed Hand and the Nailed Hand.

As the war of the nations develops it becomes increasingly clear that, whatever its occasion, its cause lies deeper than was at first supposed. Whether we think of the disaster in the light of honour, chivalry, friendship, or foresight, our national conscience is clear in the matter. We deeply deplore the tragic event of war with Germany. There is no country with which, by ties of nature and history, we should be on more friendly terms than the country which is now our enemy. What is the hidden spring of the evil? What the impelling motive?

There can be no doubt that it is the false philosophy which has indoctrinated the minds of the war party in Germany and gradually permeated the bulk of her people; a philosophy that has exalted force to the throne of humanity, that has preached the right of might, that has held everything allowable to the man who is able, and has declared that the German people are the destined lords of the world. Its earliest symptom was when Germany sent troops to China to exact from that country by force of Arms compensation for its attack on a German mission station. In that act Germany made the worst attack, not only on that mission station, but on the whole missionary enterprise. The Nailed Hand of Christ cannot be strengthened nor avenged by the mailed hand of man.

Indeed, the mailed hand ever opposes the Nailed Hand. When a people believes that the "will to power" is the greatest thing in life, all good gives way to it. We see it working out in the war. Promises may be broken if they stand in the way of success. Barbarities may be enacted to the utmost "frightfulness" if only they increase the sense of power. The most sacred treasures of the world may be destroyed without ruth or regret: are not these deeds the mark of the conquering man? Never again can the world say that it does not matter what people believe: it is false doctrine that has worked out so terribly in the earth to-day the deeds of hell. There could be no other result. Those who oppose Germany are not angels, but, consciously or unconsciously, they are opposing the thing that would make this world a desert and life a nightmare. "The houses were burned," wrote one newspaper correspondent, "by men who would fire on the hill of Calvary itself in their craze to horrify the civilised world and to gratify the lust of senseless destruction." No more dreadful thing has been said in this time of calamity than the official sentence reporting the havoc of Louvain as "a crime for which there can be no atonement."



Photo by

Reginald Haines.

REV. W. Y. FULLERTON,

Home Secretary, Baptist Missionary Society, and
Member of the Executive Council, World's Evan-
gelical Alliance (British Organisation).

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The Times recalls the prophecy of Heinrich Heine. He wrote eighty years ago, "Christianity — and this is its highest merit — has in some degree softened but it could not destroy the brutal German joy in battle. When once the taming talisman, the Cross, breaks in two, the savagery of the old fighters, the senseless, Berserker fury of which the northern poets sing and say so much, will gush up anew. That talisman is decayed, and the day will come when it will piteously collapse. Then the old stone gods will rise from their silent ruins and rub the dust of a thousand years from their eyes. Thor, with his giant's hammer, will at last spring up and shatter to bits the Gothic cathedrals." On which *The Times* remarks that "Rheims cathedral has been destroyed in a fit of senseless rage at the success of the French resistance. The prophecy of Heine has come true. *The Germans have broken the Cross in two.*" The victory of these hordes would lead us straight back to paganism, and to a worse paganism than of old, for it would be a deification of force by men who have rejected the message of Christ and cast it off as an unworthy way of life.

The saddest evidence of the blindness of the German nation and the underlying fact in the struggle was the manifesto of the German theologians to Evangelical Christians abroad. We lament with them that "flourishing mission stations are being trampled in ruins" by accidents of the war, and that the hopes of the Edinburgh World Conference are for the present, at all events, shattered. With them we have "to endure the taunt that we have believed in the power of the Christian faith to conquer the wickedness of those who are seeking war," and that for the moment it has been unequal to the task; but with utmost emphasis we dissent from the accusation that Great Britain desired or occasioned the strife. Time will reveal that that responsibility rests elsewhere, and the reply of British theologians, in its recital of facts,

makes it clear where it rests. The mailed hand opposes the Nailed Hand.

The converse is true. The Nailed Hand opposes the mailed hand. We do not believe that the new religion of blood and iron will win in the world; we do not believe that it will triumph in our own country: we do not believe that it will even permanently rule the German peoples. Nor do we believe the statements of the theologians of that land that in Christian service for the world the fellowship of the two peoples "is irreparably destroyed," and that "an incurable rent has been made in Teutonic Protestantism." It is true that "the sacred springs from which her people should derive their own life and should offer it to others are corrupted and choked," but not for ever will they be poisoned or stanchied. The darkness of the time is terrible, but "God is His own interpreter, and He will make it plain." Our brethren in Christ on the Continent, awakened to the true nature of the philosophy that bears such terrible fruit, will rise in the might of the Spirit of God and cast it from them, while we in our own land shall the more strenuously resist it. We bring no railing accusation against any man or any nation, but against the false theory of life that the race is to the swift and the battle to the strong, and that God is on the side of big battalions, we protest with all our might. The Nailed Hand shall yet rule the world, and the mailed hand shall be crushed in the dust.

The path of the World's Evangelical Alliance is clear. There are thousands of God's people in all lands who have not bowed the knee to Baal, who hold fast in simplicity to the old faith of the Gospel, and drawing all their own hope from Calvary, they welcome the way of the Cross as the way of God. Our alliance with these Christians can never be broken: in the Evangelical Truth we shall build again after the noise of the cannon is stilled, and with a clearer and stronger faith in the Saviour of men, who in Himself and by His Passion reconciles Jew and Gentile, German and Briton, Asiatic and African, in the new manhood of His Holy Spirit, we shall find not only peace, but buoyant fellowship in holy service.

W. Y. FULLERTON.

Notes.

The Week of Prayer.—Never before during its long history has the Alliance issued the annual call to the Week of Prayer amidst such solemn surroundings as those which face the nations at the present time. Consequently there is reason to believe that the response to the call to the Week of Prayer (Sunday, January 3rd, to Saturday, January 9th next) will be on a scale commensurate to the solemnity and requirements of the War. A supplement to the Universal Programme (which was prepared and signed by the world representatives of the Alliance before the War broke out) has just been issued. It contains special topics for Prayer and Intercession in connection with the War, its preparation having been completed in time for it to be circulated throughout the British Empire. It does not entirely replace the original and Universal Programme for prayer, already in circulation, as usual, in many languages and dialects. But undoubtedly throughout the Week of Prayer the subject of the War will be prominent in the minds and on the hearts of those who gather for prayer and intercession, and the fervent cry, "Give peace in our time, O Lord!" will find expression. We publish the War Topics in this issue of EVANGELICAL CHRISTENDOM. Copies can be supplied for distribution at 1s. per 100 post free.

Central London Meetings.—King George's Hall (Tottenham Court Road) has again kindly been lent to the Alliance by the Central Y.M.C.A. for the arrangement of the usual Central London Noon Meetings during the Week of Prayer. Many will remember the large and fervent gatherings which took place, under the auspices of the Alliance, last January in the same hall. We trust the accommodation will not be large enough for all those who will desire to gather together at the beginning of the New Year for prayer and intercession. Prominent leaders of Christian thought and activity in the Metropolis have consented to take part in the daily meetings, and we ask for these—as for all other gatherings organised in the suburbs and

in various parts of the country—the warm and sustained interest of all who can conveniently attend.

The War Prayer Meetings.—The special meetings for prayer during the War which were commenced last August and have been held each Tuesday and Thursday at the Alliance House, at 3.30 p.m., have been well sustained. A feature of the meetings has been the directness of the prayers offered, and the frequent occasions on which thanksgiving has been heard for definite answers received. Lately the attendances have not been so well maintained, but there has been the same quiet and earnest spirit throughout. During the months of December and January it has been thought advisable to hold the meetings once a week, *every Thursday, at 3.30 p.m.*, instead of twice a week as heretofore. This arrangement commenced with December 1st, and although we are aware that the proximity of the Christmas season and the pressing engagements as a new year opens may make it more difficult for many who might desire to attend to come regularly, we do earnestly ask that all who can possibly spare an hour on the day and at the time mentioned will come to the Alliance House and plead the Nation's welfare and the cause of Foreign Missions. The monthly Reunions of Members and friends arranged by the Council and held on the second Thursday of each month have been a conspicuous feature of the winter months. Prebendary Fox's lecture on the Catacombs in October and that given by Dr. Willoughby in November, entitled "From Arras to Maubeuge," were crowded to such an extent that not only were the spacious drawing-rooms in the Alliance House filled to overflowing, but we fear some of our friends were unable to see the beautiful pictures which were exhibited upon the screen. This defect has now been remedied.

At the New Year Reunion, which will take place, God willing, at the Alliance House, on Thursday, January 14th, at 3.30 p.m., the General Secretary, Mr. H. Martyn Gooch, will exhibit some fifty pictures,

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mostly taken with his own camera, descriptive of missionary journeys during the past ten years in the direct interests of the Alliance. It will be a fitting occasion to re-unite to review achievements of the past, and in fellowship and purpose to anticipate the future. Particulars of subsequent Reunions in February and March will be announced later.

The National Day of Prayer.—Among its activities since the War broke out has been the endeavour by the Alliance to impress upon the public conscience the fact that the achievement of "the worthy purpose" for which we are fighting calls for recognition of national sins and shortcomings, and a more general acknowledgment of our dependence upon God. It was this need which led to the initiation by the Alliance of the Day of Intercession, the arrangements for which have been so successfully carried through by the Committee that arranged a similar Day of Intercession and Conference on the occasion of the Coronation of King George. Some time after the announcement that November 20th would be observed as a Day of Intercession, &c., it became known that H.M. King George had approved Sunday, January 3rd, being set apart as a Day of Humble Prayer on the part of the Nation.

The first Sunday of the New Year is in many ways a suitable day for such an observance, but it is surely more than coincidence that the day appointed is the first day of the Universal Week of Prayer. We rejoice in this fact. We have received letters from correspondents suggesting the desirability of using the word "humiliation" in connection with the event; others expressing their concern and regret that a Sunday has been appointed instead of a week-day. In regard to the use of the word "humiliation," we believe that after the Declaration of the Crimean War it was stated by Lord Aberdeen in the House of Lords that a day of "humiliation and prayer" had been arranged for the success of the British Arms, and that on hearing of this statement Queen Victoria immediately wrote objecting to the term "humiliation."

"To say, as we probably should, that the great sinfulness of the nation has brought about this war, when it is the selfishness

and ambition and want of honesty of one man and his servants which has done it, while our conduct throughout has been actuated by unselfishness and honesty, would be too manifestly repulsive to the feelings of everyone, and would be a mere bit of hypocrisy."

We do not quote these words of Queen Victoria as being necessarily applicable to the present situation, although we are inclined to think that there is much in them which finds a parallel in the Great War of 1914. We quote the words of Queen Victoria as a reply to those who urge the use of the term "humiliation," and who fail to appreciate the fact that in enemy countries, and partly in neutral countries, facts concerning the origin of the War are at present unknown, or are being wilfully perverted or withheld. The use of the term "humiliation" might therefore be misunderstood and do harm. On the other hand, all will agree that there is much need for continued confession of national sins, negligences and ignorances, and in common with all, we rejoice that King George has expressed his sympathy with the movement initiated by the Archbishops and Bishops of the National Church, and heartily endorsed by the Free Churches and Christians generally. To Members and friends of the World's Evangelical Alliance, the appointment of Sunday, January 3rd, as a National Day of Prayer, &c., came as good news, for the reason stated, and the fact that the day appointed is the opening day of the Week of Prayer. Already, on Sunday, January 3rd, under the auspices of the World's Evangelical Alliance, Christians of every name will be bending the knee before God, not only throughout the British Empire, but in every part of the civilised world. The question arises, what part can the Alliance play in emphasising this Call to National Prayer? The matter has been carefully considered by the Council, and, although at the time of going to press the arrangements are incomplete, it is hoped that an invitation may shortly be issued calling the Churches and Christians of the Metropolis together for Special United Evening Meetings throughout the Week of Prayer, in addition to the usual Central London Noon Meetings, which, as we have already announced, are being held in King George's Hall, Tottenham Court Road. Let the Week of Prayer in January, as far as possible, be to each one a

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time when a special sense of duty both to God and the Empire shall call forth self-sacrifice of time and pleasure, so as to enable a coming together for united Prayer and Intercession in recognition of the fact that "the effectual fervent prayer of a righteous man availeth much." It cannot be stated too often that the War and the issue which Great Britain and her Allies have set themselves to attain depend upon Prayer. The Call to Prayer is urgent, intensely so.

The Maintenance of a Christian Spirit.—

Reference to the War Supplement to the Programme for the Universal Week of Prayer will show that one of the petitions included under "Prayer" is "For the assuaging of hatred and malice and for the manifestation of a Christian spirit." It has been a shock to many in this country to read poems such as the "Hymn of Hate," which was re-printed in *The Times* after its appearance in a German newspaper. We believe it to be correct to state that in our own country, apart from the requirements of loyalty and duty, there is little or no reciprocity of feeling concerning Germany such as is expressed in the poem to which we have referred. In saying this we make no apology for those who started the War, or for the proven acts of wanton barbarity by the German invading armies, which will have to be accounted for to God and man; but as an Alliance confessing the Gospel of Christ, essentially the Gospel of peace and goodwill towards all men, it is surely our duty to dissociate ourselves from anything and everything around which may savour of hate or the manifestation of an un-Christian spirit. The maintenance of a Christian spirit at the present time is of the utmost value and importance. We are involved in a struggle against ideals which we believe and know to be contrary to both civilisation and Christianity, and therefore to be wrong, but this does not license a spirit or acts of hatred, especially among those who profess and call themselves Christians. Any idea that Christians in England desire or approve of the destruction of Germany, or think that Germany should be governed by the rest of the world, if such an idea prevails in Germany, is ridiculous. The maintenance of a Christian spirit, however, is not dependent

upon silence as to what we believe and know to be the real origin and cause of the War, and if we, in company with our contemporaries, have interpreted plainly the feelings of Christians in England, it has been in the Christian spirit, and not without hope that a day, which we trust is not far distant, may come when, after a righteous and lasting peace, the bonds of brotherhood and fellowship between British and German Christians may, if possible, be drawn closer than ever before. In view of the influential and far-reaching circulation of EVANGELICAL CHRISTENDOM we desire to repeat that we know of no Christians in our country of the smallest credit who entertain hopes or aspirations of the destruction of Germany, and we believe it can be said of the great majority in England that, despite the War and the firm purpose with which we intend to pursue it to a successful issue, they do not think of their fellow-Christians in Germany in any other way than that which leads them to pray earnestly for them in the spirit and words of the prayer: "Hallowed be Thy Name! Thy Kingdom come! Thy will be done on earth as it is in Heaven!"

The War and Alliance Work.—The War is bringing to the Evangelical Alliance new opportunities for rendering practical service both at home and abroad. The General Secretary and the staff at the Alliance House have been working early and late during recent months, and at the time of going to press the pressure is sustained. It is a happy augury for the future that under the strain of war the international work of the Alliance is not diminished, but rather increased. The privilege and duty of maintaining as far as possible the unity of the Spirit which characterises the members of the One Body throughout the world, is alone ample reason for pressing upon the notice of all instructed Christians at this time the all-important objects of the Alliance, and their duty to support it to the utmost of their power. We are not among those who take a pessimistic view of the future, believing that in God's time and way there may come out of the War unprecedented opportunities to evangelise and serve, in which the World's Evangelical Alliance must necessarily sustain a place of honour and

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leadership. Already the Alliance is throbbing with new vitality, and this without the sacrifice of principles which it holds, not on account of human origin, but because they are the vital principles of the Word of God and the Gospel of our Lord Jesus Christ. It may be our Lord is coming; it may be we are on the threshold of the Kingdom of Christ; whether it be sooner or later, let us not be as those who negatively mourn the apathy and decadence of all around, but rather as those who see therein the greater need and opportunity for the burning and shining light. We wish it were possible to place before our readers the large correspondence coming to the Alliance House from many parts of the world. If they could but see a small part of this correspondence it would encourage to renewed prayer and help, as well as testify to the living influence of the Alliance in its home and foreign ramifications.

Belgian Refugees.—It has been the privilege of the Evangelical Alliance to seek, in company with other organisations, including the Belgian Refugee Committee, to bring succour and comfort and consolation to the Belgian refugees who have fled to England from the desolation caused by the invading armies of Germany. There is reason to believe that all possible, it may be everything possible, is being done for the relief of Roman Catholics who necessarily form the larger proportion of those at present enjoying our hospitality. The Alliance has sought to interest itself in Protestants, and by correspondence, and in other ways, has been able to bear its part in this beneficent work. There do not appear to be many Protestants among those who have come to our shores, but we know of some, and it is our duty and privilege to do what we can to assist them. Steps are being taken by the Council to create a central fund for the relief of mission workers and the restoration of mission buildings in parts of Belgium and Northern France which are the scene of the devastating German invasion. It is not proposed to issue an appeal immediately, but as soon as the country has been cleared of the enemy, and there is evidence that the time is ripe for reconstruction, there will be a demand, which will surely appeal to every

truly Christian heart, for large sums of money for the purposes stated. We hope to have more to say on this subject later on. In the meantime we have before us letters from various sources emphasising the need for the fund, and the feelings of thankfulness already shared in France and Belgium for the sympathy and kindly thought which has inspired the suggestion.

Branch Meetings.—A feature of encouragement is the activity being manifested throughout the Branches of the Alliance, and the growing feeling that the present national crisis calls for the strengthening of our stakes and emphasis upon the comprehensiveness of the fellowship which the Alliance represents. On Monday, November 23rd, a meeting of exceptional interest and importance, the annual meeting of the Liverpool Auxiliary of the Alliance, was held at the Church House, Liverpool, when Archdeacon Madden took the chair, being supported by prominent representatives of religious life and activity in Liverpool. Just as we are going to press a cutting from *The Queen*, of issue dated December 3rd, has been forwarded to us. We cannot do better than quote it, although the brief report extracted from our contemporary, excellent as it is, does not convey an adequate account of the proceedings, which were exceptionally hearty and enthusiastic.

"LIVERPOOL.

"What a wonderful power for good has been exercised by the World's Evangelical Alliance (British Organisation) was testified to by the speakers at the annual meeting of the Liverpool and district auxiliary of the Alliance, held at the Church House on Monday, November 23rd. The gathering was large and representative, and before the meeting a pleasant interval for social converse was afforded at the informal reception held by Mr. and Mrs. Thomas A. Leigh, who, with characteristic hospitality, entertained all present to afternoon tea. In the lecture hall later Archdeacon Madden took the chair, and his earnest and heart-stirring address struck the keynote for the speakers who followed. Especially impressive were the addresses given by the Rev. Dinisdale Young and the General Secretary of the British Organisation (Mr. Henry Martyn Gooch)."

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The printed Report of the Liverpool Auxiliary was presented at the meeting and unanimously adopted. It is in our hands, and we should like to commend it to other provincial centres as evidence of what can and ought to be done to substantiate local Christian Unity and Co-operation on a basis with which any true Christian must find himself or herself in complete accord. The Report also represents a programme of practical work—religious and social—which is a testimony to the practical value of the Alliance. Much in this successful issue from another year's work in Liverpool is due to our kind friends Mr. and Mrs. Thos. A. Leigh. If spared until October, 1915, a Commemoration Conference is to be held in Liverpool to celebrate the 70th anniversary of the United Conference of Christians, held at the Medical Hall, Liverpool, in 1845, when the sainted Rev. J. Angel James, of Birmingham, presided, and the suggestion was made that an Evangelical Alliance should be formed, a suggestion which found practical fulfilment at the great Conference held in London at the Freemasons' Hall, the following year. Among those who have already consented to take part in this Conference are the Lord Bishop of Liverpool and Lord Kinnaird.

Palestine and the War.—The fact that Turkey has entered the War is causing instructed Christians to think seriously concerning Palestine and the Jews. It is a striking fact that Christmas Day, 1915, might find Jerusalem, and even Bethlehem, the birthplace of our Lord, under Christian rule. If whenever this transpires it cannot be said with certainty how God's promise to His ancient people, now so near fulfilment, will find redemption, it is nevertheless to be fulfilled; and this fact, viewed in the light of the progress of events in the Near and Far East, should lead to prayer at this time for the Jews in fulfilment of the precept, "Pray for the peace of Jerusalem; they shall prosper that love thee." Even the daily Press admits that the question of the future of Palestine is one of abnormal importance. Is it the key to the situation? Have we arrived at the time when the question is to be, "Who are these that fly as a cloud and as the doves to their windows?"

Evangelisation in Russia.—We welcome the following intensely interesting letter from Mr. Adam Podin. The hymn-books he asks for have been forwarded to him.

REVAL, November 11th, 1914.

Dear Friend and Brother in Christ,—With the greatest pleasure and thankfulness I acknowledge your great kindness sending to me the sum of eighty pounds that were paid to me through our State Bank. As money is scarce, it was a real joy to us, and we are relieved from many cares and troubles that have happened to so many.

I have been doing a good work, distributing several thousand Gospels and New Testaments. In three days only I gave away 3,000 Gospels. On a Sunday the brave soldiers had come several versts to get a copy of the Gospel, as they had seen it in the possession of their comrades and knew where they had received theirs. My house was surrounded for the whole day, because each one desired to get one. Two days later they were all sent away with sealed orders to go to the front. That was one of the busiest days, as they were all sent off from our railway station. I gave away the last Gospels and come even too short. At present we have here again several thousands, and I am expecting again some thousand books to give them. I find that this is a most blessed opportunity to serve the Lord. I thought to go to the Far East, and now I find that the men from the East have come this time to me, and as the trains do not go as one could travel, so I use this moment to do my best.

Looking in the Bible and watching the signs round about, I believe we shall not serve much longer, but we will meet our blessed Lord and Master, and so we shall be for ever with Him. How glorious it will be to meet each other and to meet Him Who has loved us with an everlasting love, and we shall see His blessed face! In case if the Lord would tarry, let us still be awake and serve Him truly. The reward will be glorious.

Please return my best thanks to the Council and all other friends for their great kindness. I pray daily for your and our army and navy, and I am sure the Lord will give to our brave armies a victory that will be a benefit to the whole world, and God will be glorified. I would be glad if you occasionally post some of your newspapers to see how the things are going on in England.

I remain, yours very thankful,
(Signed) A. PODIN.

To the General Secretary,
World's Evangelical Alliance
(British Organisation),
19, Russell Square,
London, W.C.

Supplement to the Programme
for the
Universal Week of Prayer

Sunday, January 3rd, to Saturday, January 9th, 1915.

**Suggested Topics for Prayer
in connection with the War.**

As the Programme for the Universal Week of Prayer was drafted and circulated for signature in May, 1914, it was obviously impossible to foresee the occurrence of the War. This catastrophe necessitates the omission of certain thanksgivings on Wednesday, January 6th, and is a summons to special supplication during the entire Week. It is suggested that the following topics may be a guide to those who lead or take part in the meetings.

THANKSGIVING.

For the allaying of political and party strife.
For the ready response of the Empire to the call of King and Country.
For the health of our Army and Navy, especially of those engaged in the operations of war.
For the Christian influence of commanders on sea and land.
For the readiness of many of those under training to hear and receive the Gospel.
For the absence of serious unemployment.
For the courage and endurance of our troops at the front.
For the wide realisation of the duty of self-sacrifice.
For our continued freedom from invasion, and for the safety of the usual trade routes.

CONFESSION.

Of widespread unreadiness to obey the commandments of God and unwillingness to subordinate our will to His.
Of general confidence in material means only, instead of reliance upon God.
Of the neglect by multitudes of the means of grace and the observance of Christian duty.

PRAYER

That the bonds of love uniting Christians as members of the "One Body" may be maintained unbroken, and that breaches already made may be healed.
That the interests of the World's Evangelical Alliance may be sustained and extended.
For our Army and Navy, especially for those engaged in hazardous operations.
For Doctors and Nurses engaged in Red Cross work, and for all those who seek to bring spiritual consolation to the dying.
For the wounded; the bereaved, and those who mourn the "missing."
For prisoners and captives.
For refugees, especially for those in our own country, that their stay among us may lead them to vital knowledge of the Saviour.
For our Enemies, that God may turn their hearts.
For our fellow-Christians resident in the countries of our enemies.
For our Allies, and the success of the Allied Armies.
For such decisive victory as shall lead to a lasting and honourable peace.
For those who have been brought to poverty or distress through the War.
For the assuaging of hatred and malice and for the manifestation of a Christian spirit.
For the coming of the King and the establishment of His rule, in response to the prayer:
"Thy Kingdom come."

The Nation and the War.

The Day of Intercession in London.

By Henry Martyn Gooch.

THE observance of the Day of Confession, Intercession, and Conference at the Queen's Hall on Friday, November 20th, will live as an event of religious history, and when in days to come our children speak of "The Great War of 1914," it may be that they will tell of a memorable day during the War when, throughout the Day, thousands of Christians, representing different communions, yet recognising a common unity in the Lord Jesus Christ, gathered together in one of London's largest concert halls, unitedly to pour out their hearts in Prayer and Intercession for the Nation and its righteous cause. In reporting the meetings one of our brightest contemporaries has remarked: "No report can convey an adequate impression of that which contributed most of all to the success of the Day—the strong and free spirit which manifestly animated each of the three assemblies." This is true. From first to last the atmosphere was spiritual, and, as the one upon whose shoulders the main burden of organisation was laid, it is particularly gratifying to be able to record that the ideal striven for was attained. God was in the Queen's Hall on November 20th, and although the meetings have passed into history, the results must and will abide. At the close of the Day one left the hall confident that this unique occasion had proved and found the response to a verse of Scripture printed on the front of the programme: "Now Mine eyes shall open, and Mine ears attend unto the Prayer that is made in this place."

In attempting to write a brief description of the Day of Intercession, it is difficult to know where to begin and where to leave off. A remarkable feature of the meetings was the manner in which God the Holy Spirit guided the organisation and controlled all taking part, so that there pervaded all three assemblies a unity and harmony which appear to have been noted

by many present, and to have been a prominent feature of the occasion. Many pages of EVANGELICAL CHRISTENDOM would not do justice to all the helpful and uplifting features of the Day of Intercession which might be noted. I must content myself with a very general survey of the proceedings. Limits of space prevent the publication of a full report of the addresses, but we have been able to include some and hope to include others in our next issue. Some have asked for a report of the prayers offered, but such a course does not commend itself.

There is always something inspiring about a meeting in the Queen's Hall. It is a beautiful building which has often been filled in the interests of religious or philanthropic activities. It has never been filled on a more representative or national occasion than that which drew together three vast assemblies, each and all expressive of a deep sense of national need and dependence upon God, leading to confession, intercession, and conference. To attempt to distinguish between the three great gatherings—morning, afternoon, and evening—would be unwise, the Day must be reviewed as a whole; but an impressiveness peculiar to the morning assembly was felt by many. It was an exceedingly solemn occasion. Lord Kinnaid, who presided, delivered a brief address (which follows), at once setting a keynote for the meeting by the quotation of a verse from the epistle of St. James, "Pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

Less than three weeks had passed since Lord and Lady Kinnaid had been called upon to mourn the loss of their son and heir in the fighting in Flanders. It was evident that there was intensity of sympathy with them, and admiration for the self-sacrificing act of Lord Kinnaid in ministering to the feelings and desires of

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the Churches and Christians even while bowed down under sorrow and bereavement. Prebendary Webster, who had been tireless in his help to make the Day a great success, was the first speaker at the morning meeting. He had a difficult task, which was admirably fulfilled. Nothing is more desirable at this time than that Christians in our own country should be reminded that, despite the calamity of war, and the wounds to Christian fellowship which must necessarily be caused thereby, the bond which unites Christians throughout the world cannot be broken, and this bond includes earnest believers in Germany. Prebendary Webster reminded us of the great Convention centres in Germany, of Wansbeck, where he has been wont to speak each year, and other centres, where earnest Christians have been wont to meet together in holy union and conference, all of whom, although estranged from us for a time by the catastrophe of war, are nevertheless still our brethren and sisters in Christ. As the first speaker, Prebendary Webster's words were most impressive and helpful.

Mention should be made of the place of laymen in the programme for the Day. Among those who offered prayer, Sir Andrew Wingate's prayer at the morning meeting was most helpful. It seemed to turn prayer into thanksgiving, and under the guidance of the Holy Spirit, led in reverent thought and expression to the realisation of the time when there shall issue from the War a righteous peace, and the publishing of the good tidings to East and West on a scale hitherto undreamt of.

The closing address of the morning meeting delivered by Dr. F. B. Meyer was a great call to unity. It was a call which seemed to re-echo the words of the apostle, "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Dr. Meyer was impressive as he stated his belief that the War was but the hasting of the day of God; and a memorable moment in the course of his address was when as with impassioned words he declared, "The Lord is coming," a voice from the gallery broke forth, "Bless Him."

This truly great meeting, one of three,

which will live upon the pages of history, when the history of the great War of 1914 comes to be written, was brought to a conclusion by prayer by Prebendary Fox.

Of the afternoon meeting much could be written. Those who were privileged to gather in the speakers' room before the hour announced for commencement would have witnessed a striking scene, as on bended knee for a few brief moments Churchmen and Nonconformists of different schools of thought united and pleaded together for God's blessing on the meeting about to commence. This act, initiated by the Bishop of London, was a memorable scene befitting the solemnity of the occasion. As we reached the platform the vast audience assembled proved an inspiring sight, some seven hundred persons who had been unable to gain admission forming an overflow meeting in All Souls' Church, adjoining the Queen's Hall. The address of the Bishop of London, which follows, will enable those not present to realise how deep was the feeling which possessed the Chairman and all assembled, that this was a time for prayer, for more prayer, and for yet more prayer. Again, I must not distinguish between the addresses or the prayers offered, but cannot refrain from commenting upon the noble and erect figure of Prebendary Webb-Peploe as, with the eloquence and chastened feelings of prophets of old, he uttered a burning message concerning our national sins and shortcomings, and the need of repentance. He laid special emphasis upon the fact that the source of the War might be traced to the false philosophies and departure from the Word of God which have been a marked feature in Germany during past years. The warning is one we do well to heed in our own country. There can be no doubt that the catastrophe of war is partly due to our national sins and shortcomings, and in large measure to the departure in our Churches from the Word of God and the Truth of the Gospel.

One item included in the programme for the afternoon meeting, the rendering of the Dead March in "Saul" immediately before the singing of the National Anthem, was a soul-stirring tribute to those who have fallen in the service of King and Country. It was a never-to-be-forgotten moment, and there were many eyes in the building which were dimmed with tears, and hearts

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which, if they could have uttered their feelings, would have told of aching and broken cords at the thought of homes with vacant chairs which can never be filled.

And what shall be said of the evening meeting? At first it was thought that with darkened streets and the possibility of November fogs, it might be impossible to secure a representative evening meeting, but evidence of the wonderful manner in which the invitation to observe the entire day as a Day of Intercession had been responded to was apparent well before November 20th, and on the morning of the Day itself the announcement had to be made that, except for a few tickets returned that morning and available quite free for the asking, the entire accommodation of Queen's Hall had been taken up, morning, afternoon, and evening. It was a striking fact that the Chairman, Rev. F. Luke Wiseman, should refer in his address to the verse quoted by Lord Kinnaid at the morning gathering, "The effectual fervent prayer of a righteous man availeth much." It was an inspiring address, and as one listened he seemed to feel that a new sense of duty had been imparted, especially when Mr. Wiseman said, "We may not be able to join the fighting line, but we are by no means discharged from duty. Let us pray." Perhaps the evening meeting was remarkable, among other features, for the helpful address delivered by Canon Simpson, of St. Paul's Cathedral. The great audience listened with wrapt attention as in one part of his address he said, "I took part yesterday in a wonderful scene. The great congregation had passed out into the night

from the Cathedral of St. Paul. I stood on the chancel steps in my surplice. Behind me there was the great picture of the Crucifixion glimmering white through the darkness. Above us the majestic dome, and there before us lay the coffin of a noble Christian soldier. Beyond the coffin the guard which had kept watch for many hours was drawn up. Then at a given signal the soldiers who were standing sentry presented arms. All was still and silent, no one moved, and in the darkness of the night, the glimmering tapers giving a fitful light, the coffin slowly descended to its home in the crypt. Over us all the time was the great mothering dome, and far into the night rose the golden cross." "Oh! brothers and sisters," Canon Simpson said, "we can sleep quiet if we sleep beneath the Cross."

I conclude this brief retrospect with a tribute to all those who participated in the arrangements for this memorable Day, as well as to those who so nobly responded to the invitation to its observance and who filled the vast auditorium at the three sessions. Anyone who has had the task of organising a public meeting in the Queen's Hall will know something of the labour involved in such a gathering. To secure three such gatherings in one day is an achievement which, having regard to the interdenominational character of the occasion and other circumstances, calls for thanksgiving to God for grace and guidance liberally bestowed in answer to prayer. The eyes of God have been open and His ears attent to the prayer made on the Day of Intercession, and events are proving it.

Address by LORD KINNAIRD

(Chairman of the Morning Meeting).

The apostle St. James writes, "Pray one for another that ye may be healed. The effectual fervent prayer of a righteous man availeth much." Therefore, believing that our God is the hearer and answerer of prayer, we have ventured to call you together. It does not need any apology. We have often so met. At the Coronations of King Edward and King George we united in praise and prayer, and we have to thank God for many answers during the years that have followed.

On the present occasion—not in our time of rejoicing, but in our time of distress and anxiety—we again call you together. Never before, I suppose, have our Churches been so frequented and open for prayer, never before have families and others joined together, as now; and I trust that one result will be, as in that memorable letter read by Lord Curzon, and printed in *The Times*, which stated that for fifty-five years that hero, Lord Roberts, who was laid to rest yesterday in St. Paul's, said he

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had consistently kept up family prayers wherever he was, in the ordinary course, where there was a family life, and that he attributed a great deal of the Christian joy of his life to that habit. God grant that we may be brought back again, as a nation, to family prayer.

Perhaps we are going to realise that only righteousness can exalt a nation, and that pride and sin are a reproach to any people. In our confession, intercession, and conference to-day, we desire that the Holy Spirit should lead us, in order that we may get our minds set straight with reference to events that are happening around us. We pray that those who are our spiritual pastors and teachers at this time may have special wisdom as they lead us at the Throne of Grace, and in what they say to us, so that we can get into a position whereby God can bless us, because we recognise Him as the King of our nation, and so anticipate in a right spirit the day of National Prayer which will be held at the opening of the new year.

We desire to thank God for, among other things, a united nation; for the way in which we have been enabled to try and help those hundreds and thousands of men gathered together in our camps. We thank God that for the first time adequate provision has been made for those who remain

at home, that there never have been so many personally devoting their lives to what the authorities ask them to do, and that they are doing it in a self-denying spirit, without withholding money from Societies which need it so much. We are trusting that gifts to the work of the Churches and Missionary Societies will not be diverted because we have extra gifts to make on behalf of the War, and which are necessary in order that the War may be carried to a successful issue. As a result of having taken part in these meetings, may we go forth realising as never before what prayer means, *that prayer changes things*. In the last few weeks it has changed many a thing. A great work for God has been carried on in our camps during these months. Let us pray that the Gospel may have free course and be glorified among those concerning whom we know not how long they may be spared. May we go forth and work and labour for God, and suffer for Him if He call us so to do. Pray that we may be enabled as the result of these gatherings to say practically that we are determined, whatever others may do, to manifest our belief that prayer will change many a thing, even things for which we may have prayed for many a year without realising an answer.

Address by the BISHOP OF LONDON

(Chairman of the Afternoon Meeting).

Awful as war is, there is one thing that it has done for us already. It has drawn out prayer in the most extraordinary way. In our own dear Church of England we have already had, in which you have joined, one day of prayer. In a few weeks, all day and all night, there will be continuous prayer in St. Paul's Cathedral, every Rural Deanery taking an hour through day and night. And on the first Sunday of the year, in which I hope that all Christians in England will join again, there will be, throughout the whole of Great Britain, another day of entire and united prayer.

That we may have the true benefit and power from a great gathering like this, we want, it seems to me, to be quite clear as to two things. First, that there is an answer promised to united prayer; that intercession does good. Secondly, we want to be quite

clear as to what we shall pray for. Why is it that we Christians believe with all our souls that there is an answer given to prayer, and especially to united prayer? Simply because it has been revealed to us that it is so. We might have noticed, as Professor Drummond points out, how the struggle for the life of others goes right down in Nature, as well as the struggle for life. But the reason why you and I have joined like this to-day is because it has been revealed to us by God that He does answer prayer. Nothing else would have sufficed.

What do those pictures in the Old Testament mean? It does us good sometimes in prayer to have before our mind a picture. When Abraham asks, "If there be fifty righteous, if forty, if thirty, if twenty, if ten," and God says, "I will not destroy the

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city for ten's sake," what does that mean if it does not mean that God hears prayer? What does that next touching picture mean, so appropriate for to-day, where, when Moses holds up his hands in battle, Israel prevails, and when he let down his hands, Amalek prevails? What does it mean but that the praying Church at home has a real bearing, in a righteous cause, on a battle? What does that other picture mean—Aaron running in between the living and the dead—*interceding*—if it does not mean that God graciously allowed those people the power to join with him to call down the power from above to stay the plague? What do those titles in the New Testament mean—"Ye are kings and priests to God"? a kingdom of priests all of you. As dear old Andrew Murray, the Presbyterian, from whom I learned more about prayer, in his book, "With Christ in the School of Prayer," than anyone else, says so truly, "*Kings that we may say, I will; priests that we may plead.*" All those things, and many more that I might mention, seem to me to prove that God answers prayer, that He loves to see His children not come and try and alter His will to just their whim, but work with Him on this great day of God, in carrying out His will.

The next thing to be clear about is what we should pray for. A conscientious Christian cannot pray unless he is clear that he ought to pray for certain things. The first thing that I stand up here and among you and tell you that I believe you must pray for, is *victory*. In a moment I shall say a word on behalf of charity and love for our enemies, but for the moment I dwell upon that word *victory*. We should not pray for victory if we did not believe that our cause is a righteous cause. When I see all the mourning of the mourners, and all the distress of the anxious souls to-day, I say this to myself: How much more miserable should I have been as an Englishman if my country had not joined in this war, if we on this safe island had simply watched Belgium trampled under foot and never stirred a finger, or seen our friends in France have their country devastated before our eyes! No, there is something worse than death, and that is dishonour. I believe from the bottom of my soul that we have done what Christ would have done—plunged in to save the weak, plunged in to maintain the cause of honour

and truth and the abiding character of treaties; and therefore I believe with all my soul and conscience that I can pray for victory to-day. And so we use very often, in the Church of England, that beautiful prayer which we have in the Prayer Book, a prayer before battle, in which we appeal to God who sitteth on His throne judging right, to judge between us and our enemies. They, too, believe that theirs is a righteous cause, but they have had only a part of the truth revealed to them. In thinking of them, do let us remember that they are sending out their sons to fight for the old Fatherland, just as our mothers are sending out their sons. They fully believe—and I am pleading throughout the whole diocese for charity and love towards our enemies, for no hatred of the German people—they believe that the war was made by Russia, and that there was no real neutrality in Belgium. I know what Dr. Harnack thinks—that we seized the opportunity to stab them in the back when they had two great and formidable enemies to meet. It is not true. But they think it is true. Therefore, pray as your second prayer for *charity and love for our enemies*. My belief is that when this militarism, which has cursed Europe, is at last trampled under foot and ground to powder, this very German people, so industrious and home-loving, may be joined to us in friendship which nothing can break, and which they could not have had without war.

Then we must pray for sacrifice. Make no mistake about it.

"No easy hopes or lies
Shall bring us to our goal,
But iron sacrifice
Of body, will, and soul."

We must pray that sacrifice enters much more into the soul of our nation than it has yet entered. I fear it has not penetrated the nation yet. I know that Canadians who have come over to help us are surprised to see signs of frivolity still in the nation, which they did not expect. And I know that our French Allies are looking keenly to see whether we are heart and soul in earnest in this cause. Everything is sacrificed in France and Russia; even vodka in Russia, for the great common cause.

We must pray for *fortitude*. I spend so much of my time with the wounded and the mourners, widows and mothers, who

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have lost the darling of their homes, and it wrings my heart. And yet most splendidly are they bearing it. On their behalf and our own we must pray for fortitude, the finest virtue in the world. We must

"Face the naked days
In silent fortitude,
Through perils and dismays
Renewed and re-renewed."

Do let us pray from the bottom of our hearts for fortitude for the nation. If there is one man left still standing fighting for the Gospel of the New Testament against the gospel that "Might is Right," that man must be willing to die. In such a cause,

"Life is not life to him that dares to die,
And death not death to him that dares to live."

We want fortitude.

And lastly, we want—oh, how greatly we want!—the nation to turn to God, to "drink the cup that our Father hath given us to drink." "The cup that My Father hath given Me, shall I not drink it?" We want to look beyond secondary causes and drink the cup that our Father has given us to drink.

I look on this as a great day of God that only comes perhaps once in a hundred or a thousand years; quite suddenly it has come, and the world is, as it were, broken up and thrown into the melting-pot, and we must pray that something worthy, some kingdom of righteousness and peace, may come out of it. But in this day of God, if we ask Him for victory, and real sacrifice, and fortitude, and charity, then we may expect that, when this "Day of God" has thundered and lightened to its close, at eventide there shall be light.

Address by the Rev. F. LUKE WISEMAN

(Chairman of the Evening Meeting).

We may take it that all those gathered here this night have come into the house fully persuaded of the righteousness of the cause they come to plead. Consequently, I am not going, in the few moments allotted to me, to spend any time in striving to assure the conscience or the heart of any in this place that the object of our prayer this evening may be rightfully presented before the Throne of the Heavenly Grace, before the Throne of Eternal Justice.

The word or two that I desire to speak to you is in encouragement to that continued prayer for which we have come together, in the encouragement that "the effectual fervent prayer of a righteous man availeth much." My thoughts have been going back to an early strife recorded in one of the first books of the Old Testament, and in which, in the valley under the hills, two great civilisations were contending one with another. They strove their hardest, and as the day wore on it appeared that but little progress was made by either side. The foes swayed first one way and then another, and it would be hard for any to tell what the issue of the battle would be, each one engaged in those forces struggling his hardest; some struggling to make might right, others struggling for liberty, faith, for the fulfilment of the promise of God, and it was difficult to say how the battle would

end. I find that the issue did not depend upon the strategy of the General, or upon the courage of the soldiers; however much that might have helped to the issue, it is not represented as the dominant factor. You have to get apart from the contending forces if you want to learn where the battle was really decided. I turn to the book of Exodus, at the 17th chapter, and at the 11th verse, I read: "And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed." I understand from that that the deciding factor in that tremendous struggle was not in the plain, *but on the hill*. Finally it depended not upon the combatants, but upon the non-combatants. That great issue which meant so much for the progress of the world was decided in that eventful day *by the man of prayer*. One cannot think how the fortunes of this world would have gone if on that day Amalek had prevailed. Probably Israel would have been scattered, might have become a nomad tribe in the desert, might never have reached the promised land—no prophets, no Psalms, no great nation forth from which as concerning the flesh the Christ could come! All that tremendous issue was being fought out on that day, and the forces that meant the progress of the world were not equal to the task in

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places, so far as one can see. The tremendous opposition that they met with was so great that, unaided, they could not achieve the great object. The man of prayer took in the circumstances, went up where he could see, and then lifted up his hands in mute appeal to God; and those who were with him began to notice that as that passionate pleading continued, so Israel prevailed, but if there was any weariness therein, the forces of the enemy plucked up courage and began again to drive Israel back. In that way it was settled. Aaron and Hur held up the hands of Moses, and his hands were stayed until such time as God wrought a great deliverance and victory for His people.

Brothers and sisters in Christ Jesus, you and I who gather here, for one cause or another, may not join the fighting line; but we are by no means discharged from duty because we cannot exert that influence upon the issue. Possibly the meetings of this day in this hall is the one factor that is required in order that to a righteous cause a speedy victory may be given. Let us pray, let us continue in prayer. Do not let us be baffled or confused by any idea that the mind suggests to us. How can our prayer here affect the issue? In answer to that all I can say is this: that every man that I have ever known who goes out to battle for the right feels that

the one thing, above all others, that those that are not in the fighting line can do for him is to pray for him. "Brethren, pray for us."

Will you remember that the men who are directing the campaign, that the men fighting in the trenches, that the men who are in watch on the sea are, very, very many of them, devoted Christian men, who themselves call to the Christian people at home, and they say, "Without ceasing, pray!" It is a call that you and I can in no wise neglect. We are here together this night in order unitedly to pray that the God of battles, who is the Prince of Peace, would defend the right and bring our just cause to a successful issue.

It is not for me to argue the whole of the circumstances. But I believe you are as convinced as I am that if in this great War Great Britain were to fail, it would be a righteous cause that would go down, it would mean a great furtherance in the present generation of the ugly, hateful doctrine, that the only right is the power of the "Mailed Fist." Hold up your hand; even if it is weary, hold it up still longer. Let us support one another in prayer, let us be instant in season, out of season, steadfast, unmovable, always abounding in this work of the Lord, forasmuch as we know that this labour is not in vain in the Lord.

Address by the Rev. WILLIAM TEMPLE.

We are gathered here because we have witnessed, and are witnessing, the downfall of a civilisation which was not Christian; and we have come together to pray and, between our times of prayer, to think how we shall pray. Prayer is our main purpose, and the note which those who have led us have themselves been led to strike has been, as it must always be when Christian people come before their God, mainly a note of penitence. There are those who, while they admit that our cause is right and that we had no honourable choice but to do as we did, yet feel that this war in itself is a horrible crime and sin. I feel there is a deep danger in thus isolating the war from all the conditions out of which it sprang. It is merely the corrupt fruit of a corrupt tree. As I heard it put yesterday, "When God looks down from heaven upon His earth, can we be sure that the battle-field is

more hateful to Him than the slum or the home of the sweated worker?" The agony is more concentrated now, the evil is thrust upon our imagination. The sin of the world is not greater. I believe, upon the whole, that at the beginning of hostilities this country at least rather rose than sank spiritually. And so we must, first of all, as we think of our penitence, not isolate this war nor think to congratulate ourselves because in this precise matter our cause is just. From that conviction we shall indeed go forward with strong spirit and good hope, but as we come before God we must remember that what we witness is not a momentary lapse, but the breakdown of a whole civilisation which in its roots was not Christian. The peace before this war is proved by this war to have been so godless that the breaking of it does not matter much. An armed truce "held in suspense

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by panic," endless preparation for war, waiting merely until the opportunity came—that is morally and spiritually quite as bad as the actual fighting.

All through our life it runs, this spirit of warfare, this spirit which sets brother against brother, instead of uniting them in the pursuit of the common good of man, which is the one purpose of God. In all our social life, with its odious cleavages, its envies and contempts; in our industrial life, which was bringing us this very autumn to the very verge of the vastest dispute that has ever been known, we have just the same spirit. It is that spirit of envy and contempt breaking out in another form in another nation which has plunged it into this.

But we have our own hearts to cleanse also. There is something at least to be removed from our own eyes before we may see clearly to cast out what we detect in our brother's eye. If it is a mistake to isolate the war from all the conditions in which it arose, quite equally is it a mistake to isolate our own nation and think only of our good and evil. For the world is one and its unity becomes something perpetually closer as means of communication develop. Ideas spread from country to country, and from continent to continent; and it is not England nor Germany, but a civilisation which has forgotten God and broken down. Our Bible opens with an epic-cycle, narrating how in one period after another men forgot God, and, because they forgot God, failed of all they longed for. Disobedience to God, or indifference to God—we trace it through the very opening chapters of the Bible, from the story of the Garden of Eden to the story of the Tower of Babel. We, too, in Europe, in the last century, had begun very much to suppose that we should have a tower whose top should reach to heaven; that by our efforts, by our organisation of life, by the introduction of all our appliances, we should make human life all that men could desire it should be, without any thought of God. And this is the end of it. And it is, above all, a failure of Christendom that we witness. When we are called to penitence;

as it seems to me, we need to be penitent, not first and foremost as Englishmen, but first and foremost as members of the universal Church of Christ, which is still so impotent in the world—impotent because of our lack of faith, because of the divisions within itself which that lack of faith permits. For it cannot but be that men who are wholly devoted to the fulfilment of the will of Christ would find themselves rapidly in perfect unity with one another. But the Church, forgetting its one great task of witnessing to the kingdom of God, that is, to include all nations and unite them all in loyalty to God, and turning to what was secondary, and making that primary, has broken into fragments, so that there is nothing now that really unites us as fellow-members in Christ with those who are our enemies.

Surely, if there is one thing borne in upon us more than another by this war, it is our need of a Church, which is one, catholic, and holy; which is visibly one throughout the world, catholic in its universal comprehension of all who really try to serve one Master, and holy because its spirit is the spirit of Christ, and worldliness cannot contaminate it. That is not the Church we know. It is because the Church we know is not the one, catholic, and holy Church which Christ founded, that it is so impotent in the affairs of the world. So let our penitence pass from the sins of our own people—which has in measure contributed no doubt to the evil of our time—to the still deeper sin, the sin of the Christian Church, which has allowed that Church to be broken, so that the Body of Christ is dislocated and paralysed, and cannot be the organ of His purpose in the world. Worse than that, the very spirit of war has been in the Church. Can we say, any of us, that in our controversies there has been no lust of victory: that as we have striven with one another, even for what we honestly believed to be true, we strove always and entirely in love for those who in that controversy were our enemies? If the sections of the Christian Church have been at war, what right have we to expect that the nations of the world should be at peace?

Address by the Rev. R. C. GILLIE.

We are met here to think as well as to pray. We are met to think, as it were, upon our knees, and the supreme aim of

our thinking is to relate this war to God and to see God in this war. It is immensely difficult for some of us. Stone-

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wall Jackson said, "War is the sum of all evils"; and General Sherman, on the other side, in the American civil war, said, "War is hell!" It is easy to relate war to the devil. It is not easy to relate war to God. Yet the prophets help us marvellously, for when one comes to think of it, there was scarcely a great prophet who did not speak out of the experience of war, and in the midst of the menace of war, and with faith tried by war. Isaiah was shadowed for decades by the approach of the Assyrian brutal conquering forces. Jeremiah had to hear the Babylonians thunder at the gates of the city of his love. And Ezekiel said: "Thus saith the Lord: Say, A sword, a sword is sharpened, and also furbished: it is sharpened that it may make a slaughter; it is furbished that it may be as lightning." Those great men believed more completely in God in the midst of the intensification of life which war brings. We can learn from them to believe more—not less—in Him. Indeed, we must believe more, if we are not to believe less; for in such an hour as this there is no standing still in our spiritual conviction.

There is one great fact about the prophetic vision of war which succours us very distinctly to-day. The prophets, as I know them, never thought of war simply in relation to the past, but always also in relation to the future. War was punishment, punishment for Israel's sin. But war was preparation, preparation for God's purpose. War was the Divine fire upon the earth, but not the fire which simply consumed and destroyed and left dust and ashes, but the fire in the furnace, the refiner's fire to prepare the pure metal. "He shall sit as a refiner of silver." Therefore, I bid you, in my few words, look not simply to the past, but also to the future. Whilst we bow in penitence for our sins, revealed, obscured, or still concealed, I say we must also regard this calamitous and murderous conflict as a day of opportunity, a day of preparation for the purpose of God.

I. It is an opportunity for humility. As Henry Drummond said, "Humility rarely comes save through humiliation." We are being humiliated. We see the failure of civilisation. All the triumphs of our science and the glories of our energy focussed for what? For this slaughter.

We modern men have lifted our pride up to heaven, as the men of Babel did: on us, as on them, has fallen the disaster of disunion. Failure of Christianity too! Our war is in a righteous cause, but had our Christianity been as Christ had purposed for all these centuries, we should not have ended our controversy in war. Failure of Protestantism too!—the land of Luther separated from the land of Latimer and the land of Knox. How calamitous! There ought to be humbling, for there has been humiliation. It is an opportunity for us. And if we judge ourselves the sword of God, if we judge that it is His hand that forces into our reluctant hands the sword, what humbling for us lest we, the sword of God, betray Him, lest we misuse our opportunity and shame the God that uses us. It is an opportunity for humbling.

II. Next, it is an opportunity for recovering of moral values. Let me put it in that dull, non-religious way, because I want to bring out my thought clearly. In the last ten or twenty years we have not been resisting merely open evil, but evil that said, "I am good, and your good is mere weakness." Debasement of coin is always a crime. A historian of the industrial life of the nation has declared that the debasement of coinage under Henry VIII. was as dark a landmark of national disaster as the great plague. To debase the coinage of the soul is the deepest offence. The moral coinage of Christendom, and especially of Protestantism, has been largely debased until the good has become confused with the evil, and the evil with the good. But in this day of the furnace there is an opportunity of recovering the great simple moral values. We can get patriotism without national pride. We can get the grace for strength and energy without the lust of power. We can get the right readiness for new thoughts without pride of intellectualism. There is the spirit for recovering and circulating in Protestantism and in Christendom the real moral coinage, if only we are found faithful.

III. This is the day of opportunity for a new unity. God has given us without an effort such new unity in more than one direction. That is one of the miracles of to-day—unity in our land; unity with those of different colour and tongue that had to be conquered by us only a few half-centuries ago; unity with nations in Europe that ten

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years ago we regarded with indifference, if not with aversion. A wonderful beginning of unity! But the day of opportunity will be lost unless a wider unity come. Unless Germany be brought into the brotherhood, after defeat, the day of opportunity will have been lost. I say Germany, abhorred to-day, Germany, regarded with fear and dread to-day—unless Germany is brought into the brotherhood finally, there will be a lost day of opportunity. We are to be "more than conquerors through Him that loved us," and we are only "more than conquerors" when our captives become fellow-warriors and our prisoners become our brothers.

How is it to be done? Through love. As things are, we *must* hate, we will inevitably hate, unless we begin to love—with disapproving love to-day, but one day, we trust, with approving love. The other day a British officer left his trench and crossed the firing zone to save a German officer wounded by his own comrades. In a sudden lull of the firing he managed to take the German officer to the German trenches, wounded though he was himself. The German colonel, moved by the gallantry and humaneness of the act, seized an "Iron Cross" and put it on the Englishman's breast, on the very field of battle. What a passion for rescue was there, and how the love of man triumphed and extorted warm admiration. So it has yet to be amongst the nations. R. W. Dale says, "Controversy should be one of the highest and fairest expressions of charity." And warfare for Christian people is a full opportunity for the exercise of love, disapproving love to-day and brotherly love, we hope, to-morrow, when the grace of defeat and the meaning of defeat have been granted to Germany.

IV. Lastly, this is to be an opportunity to find the Cross anew. We want to find the Cross anew as the source of our salvation. We want to be able to set it forth. Many men and women go in silent agony because of the possible fate of their beloved;

many men and women think approvingly to-day of prayers for the dead because of fear concerning their beloved. We want to set the blessed Gospel forth in all its fulness and freedom, we want to set it forth with a new passion and confidence that men in danger, and men going to danger, and men coming back escaped from danger, may know its meaning and blessedness.

But we want to find the Cross in a deeper way. We want to imprint the Cross upon the Christian life and upon the nation's life. We use the word "sacrifice" much, but so great a word, I think, sometimes shames us. If Christ be on the border of Belgium and France to-day, it is Christ crucified again who is there, and it is only as our sacrifice to some extent is marked with a new depth from the imprint of that new sacrifice that we are really receiving a fresh discovery of the Cross. I know how nobly many here have sacrificed. I know the private signs of grief, to which we do not refer. I know the free giving by widowed mothers of their only sons. And I know the outpouring of wealth. But still have we not to receive more fully the imprint of the Cross? I read, only yesterday, that when the Russian soldiers on one occasion were advancing for the attack, there was a chasm found in the rocky road over which the artillery could not pass. It had to be bridged, but there was neither stone nor timber wherewith to bridge it. Some of the soldiers volunteered to be the bridge, and they lay there, body upon body, until they made the chasm level with the rocky road on each side, and the artillery plunged across that bruised and bleeding path. If God defer victory so that the nation may be fully worthy of victory, are we prepared in the end for the chariot of God's justice and mercy to go over even us with crushed hearts and wounded spirits, but steadfastly dedicated to the Divine Will? I trust that in these days we may, through His mercy, discover and use this day of opportunity, terrible and yet gracious opportunity, for the purposes of God.

Address by the Rev. W. Y. FULLERTON.

While we seek to speak to God (and how wonderful a thing it is that God is willing to listen to us) it is well to bear in mind that God speaks to us, and we hear His voice, not only in the thunder of the guns,

but in the whisper of His Word. To many of us since the catastrophe of war overtook us the Bible has become a new Book. Isaiah shines with a new radiance; the Psalms seem as if they were written yester-

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day. I think a great many people have made the mistake about the Bible that the Germans, before the war, made about our Empire. They calculated and catalogued all the material things, but they forgot the spirit that animated us. So we have calculated and catalogued the material things in the Bible, and forget the inspiring Spirit which makes the Bible a living victorious book.

No passage of the Scriptures has been more on my heart these months than the apocalypse of our Lord, in the 24th chapter of the First Gospel, when He seems to open up the whole trend of things to-day. He tells us that all along this age there are to be wars; He is not taken by surprise. But He also tells us there is to be an end to it; amongst other things, an end of war. That end is to come suddenly and unexpectedly. None of us who remember how suddenly this world war burst upon us can doubt the possibility of glory coming just as quickly. He tells us that the end is to be so vivid that it will shine like lightning from east to west. He tells us that afterward there is some Diviner life coming to the earth, for "When ye shall see these things coming to pass, know that summer is nigh." Not *winter*—summer. But it is coming through tribulation; and the word that I should like specially to bring to you as my message, and I hope God's message, is, "Except those days should be shortened, there should be no flesh saved; but for the elect's sake those days shall be shortened."

Are we who are here, a company of Christian people, prepared to believe and to intercede that these days of war, where a thousand million people are involved, which seems as though the slaughter is to be interminable, as if no flesh can be saved unless God intervene—are we prepared to pray, and do we believe that our prayer is according to God's will, that for the elect's sake these days shall be shortened? Is not that why we are here?

Prayer has its place in this mighty conflict. We are not mere sentimentalists. I believe that what the Lord Bishop said in the beginning is absolutely true, that prayer is effective. In this very passage of Scripture, so pregnant, our Lord suggests to us the place of prayer. He warned His early disciples that when Jerusalem was encompassed with armies they were to flee; and Eusebius tells us they did flee and reached

a place of safety in Pella. He also told them to pray that their flight should not be in the winter, neither on the Sabbath Day. In that sentence there lies the whole philosophy of prayer, its scope and its limit.

We may pray for our families, as they prayed for their deliverance, for those of our families at the front and at home. We may pray for the Church of Christ; for the Christians that went out of Jerusalem comprised the whole Church in Jerusalem. Would it not be a splendid thing if at the end of this war the whole Church of Christ went out a united body? We may pray with reference to times and seasons. The shadow still goes back on the dial; it is possible to command the sun to stand still. Our Lord told His disciples not to pray that the seasons should be altered, but that their flight should be so adjusted as not to be in the winter nor on the Sabbath Day.

You see also what we may not pray for. They could not possibly pray that there should be no tribulation. They could not pray that there should be no flight. They were not asked to pray that when they were saved their worldly goods should be saved at the same time. There was a limit to prayer, there were things that were not allowable.

The purposes of God do not interfere with prayer. Though He had settled when this catastrophe was to come to that city, He gave His people their place in the line of His purposes.

The laws of nature do not interfere with prayer; the *winter* came in due time, and the Sabbath on the seventh day, but prayer availed to alter the flight.

And the military necessities of the case do not interfere with prayer. In the middle of the siege, for some military reason, Vespasian and Titus withdrew their forces. We do not know what induced them to do it—some question of strategy or tactics. But behind that lay the prayer of the people inside the city.

Your prayers and mine can co-operate with God in His mighty purposes; your prayers and mine can deal with what men call the laws of Nature, which are only the methods of God's working. And your prayers and mine can affect the military operations of this present war.

I ask you again: Are we prepared, in

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faith in God here to-day, to ask that these days may be shortened, not by a false peace, not by a compromise that shall be worse than war, not by a lowering of the flag of chivalry and honour; but by a peace that shall be so evidently God's peace that all the glory shall come to His great name, by a peace that shall be so evidently Divine that the victors in this war—and I have no hesitation in praying that the Allies may be the victors—may not be lifted up and spoiled by their victory, as is very often the case when nations are victorious? Do you believe that prayer is effective, that we are met together here to-day as surely to do battle as the forces in the trenches in France, and that, by God's grace, we are going to prevail?

Do you know how the Emden was captured and sunk? You say it was by that Australian battleship. Yes, but behind that there was something else. There was a cry for help. *Click, click, click*, went the telegraph instrument, and the message moved

the world. It was the call of that man on Cocos Keeling Island that brought the Australian battleship and secured the victory. And our call, going out as seemingly into the void as his, is as sure of a response. But that man could not have sent the message but for the fact that at the moment he was in conversation with the other operator at Singapore: and in our desperate need you and I cannot send an effective cry to God for help unless we are in the habit of converse with God. But when we know the secret of continuous prayer, when our lives are a prayer, and when we realise that we cannot pray as one man and live as another, then when in our extremity we call upon God He will answer our cry, and even "thrust the thing we've prayed for in our faces, a gauntlet with a gift in't." We may surely to-day expect that, in answer to our supplications, these days of terror may be shortened for the elect's sake that cry unto God day and night.

Address by the Rev. F. B. MEYER.

Always in the times of great national crisis that from age to age threatened the Hebrew people, the great prophets were accustomed to fall back upon that eternal covenant into which Jehovah had entered with the chosen race. Let me for a moment remind you of it. I take you back to a time when the world was wrapped in idolatry and polytheism, and when God Almighty chose, between the Tigris and Euphrates, the one man who was to be the organ and channel through which the world was to be blessed. You remember how He carried him across the waste of the desert and ensconced him in the land of Canaan, amid its rocks and valleys, and there taught him the great and holy truths of His nature. From him sprang the Hebrew race who were to be, as we have seen, the organ through which God was to teach the world monotheism and righteousness; but they failed, and failed, and failed again. With unwearied love and care Jehovah received them back when they returned to Him, and only ultimately, after many an effort, was He compelled to cast them away in the fall of Jerusalem under Titus. We believe that that covenant has for a moment been suspended in its operation.

But it is not cancelled, and there is not the least doubt, I should suppose, that within a very few years we shall see the hand of the Moslem removed from the holy places; and the old covenant, which has been stayed in operation, because of the unbelief of His people, will once more reveal itself in all its glory, and carry them back to Jerusalem.

When God Almighty laid aside the Hebrew people as the exponents of His holy will—it seems that one cannot misread history in saying this—He looked around the world for another race through which again He might speak to men and open to them the mysteries of truth, revealing His own nature and the essential laws and precepts and principles of righteousness. It was then that He chose the Anglo-Saxon race; He chose our Motherland, not a land of hills and valleys, the Switzerland of her time, as Canaan was, but a land ensconced in the midst of the silver seas, which roared around her coasts and protected her from the invader's foot. They had their David. We had our Alfred. They had their great teachers. We had our Wycliffe, who, more than one hundred years before Luther, was the Morning Star of

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the Reformation. They had their Red Sea, where the right hand of God overthrew their foes and delivered His people. And who of us does not acknowledge that the Armada was broken around our coasts not by the prowess of Drake and Frobisher alone, but much more by that mighty wind with which God shattered the Spanish men-of-war!

There were times when in their story great and good men arose to lead the people. And we think of great epochs in our own political history which have been led by eminent men. Amongst them we may class Oliver Cromwell in the days of the Commonwealth. We may recall also the trial of the Bishops, and the efforts made to preserve the liberties of our country when the Stuarts tried to impose the yoke of Rome. God Almighty graciously and continually delivered us, and ultimately the mighty Methodist Revival swept over this country and filled the Church of England and the Nonconformist chapels with a new spirit. We would remember that out of that great Revival sprang not only the abolition of slavery, the cheapening of bread, the purification of our morals and manners, and the great social reforms that culminated in the work of Earl Shaftesbury; but out of it sprang the mighty missionary movement of one hundred years ago. Carey and his work were the direct results of Wesley's and Whitefield's teaching in this country; and since that time and through these wonderful hundred years all the world has been opened to the Gospel as communicated by our countrymen. We may say that there is no language under heaven in which the Word of God has not been rendered, or a single shore which has not been trodden by the evangelist of the Cross.

Do you think for a moment that God Almighty has finished His use of our land? Is it for a moment to be supposed that the ideal of lawless and unbridled force which permeates the German nation at this hour is going to be substituted, in the world for which Jesus died, for the teaching of His Gospel and the message of His Cross? It is absolutely impossible that He, who expended so much of His tears and blood and thought upon this world of ours, is now going to abandon the instrument through which He has wrought! I admit the organ has been imperfect, I admit every-

thing which has been said to-day about the sin of our country, and which we need, not only to confess, but to put away. The social wrongs must be dealt with, the accursed opium traffic must be ended. It is of no use for us merely to confess here our sin. We must use the power that we have got, and see these things altered and drastically amended. And as soon as the confession of the Church commences to affect in a radical way the reformation of the State, Britain will put away all that threatens to suspend the operation of the covenant, but which certainly has not abrogated it.

Not only is the mission of Britain so clearly apparent, it seems as though the Church herself must get right, before the land can get right. I again and again have rejoiced to hear my brethren upon this platform lament and confess the divisions of the Church. How can we speak to the nation until the Church herself has adjusted her differences and has arrived at a true manifested unity. This day might be the beginning of better days in that respect. Oh that the Spirit of God may come upon us, that we may not only meet here, shed tears and bow our hearts beneath the breath of penitential confession, but that every man and woman might swear before High God that the jealousy and suspicion and stand-off which we have manifested as Christian Churches to each other may be buried in this place to-day. Oh that the whole of us would from this moment promise that no unkind thought shall be entertained, no critical and unkind word shall be spoken, no evil thing shall be meditated or permitted by any one Church against another, but that for God's sake, and Britain's sake, and the World's sake, we will love in the unity of the Spirit.

The Sunday after next is Advent Sunday. The coming of our Lord will be celebrated. Is there a man or a woman here that believes that this war is an ordinary war? It is not. It is a war that comes at the hinge and joint of two Ages. Upon this generation the end of the Ages have come! Maranatha! The times of the Gentiles are fulfilled! This war is the pre-travail out of which the New Age is about to be born. The Lord is at the doors. "The night is far spent, the day is at hand; let us put off the works of darkness, and put on the armour of light."

War and the Christian Fighting Line.

By Rev. T. J. Pulvertaft, M.A.

THE great war—the greatest in human history—came upon the world at a time when Christians were recognising more fully the solidarity of Christendom and its duty towards the heathen world. Whatever may be our individual convictions on the limitation in one direction and the breadth in another of the Edinburgh Conference, no one can deny that it marked an epoch in missionary history. At its gatherings Christian men of all non-Roman Catholic and non-Greek Church adhesion met to discuss the best means of furthering the Kingdom of God in non-Christian lands, and they arrived at conclusions which have developed into a policy under the guidance of the Continuation Committee. We all had a glimpse of a decisive hour in world history, and all who believed that the destined end of humanity is allegiance to the Christ of God were cheered by a brotherhood that appeared to be effected under the stress of a common duty and a united loyalty to the one Saviour. Arrangements for progress all along the line had been made. The "International Review of Missions" bore eloquent testimony to the recognition at home, in America, and on the Continent that the missionary work of Evangelical Christendom was one. If here and there men seemed to dream the impossible, and close their minds to incontestable facts, the work done and the ideals sought were in accord with the mind of God and the guidance of the Spirit was followed.

Suddenly, with a thunderclap, the alarms of war were sounded. The whole outlook changed. Companions in the holy work of spreading the Kingdom of God became foes. Men who sat side by side in Edinburgh find themselves in opposing camps;

and bitter cries arise showing that where union and co-operation were formerly outstanding notes, there is now a discord founded upon conflicting interpretations of duty and devotion to fatherlands. It is sad beyond words. We cannot avoid seeing that the ties of nationality create an atmosphere which makes it hard for Christian men and women to see things as they really are. The result is seen in the saddest of appeals from German leaders asking us to do our best to prevent our Government continuing the war, which appears to excellent German Christians to have been unjustly and wantonly undertaken by us. We know differently, but that does not end the conflict.

In the Mission Field itself war means more than it does in England. In British territory German missionaries work; in German territory British missionaries are employed. As far as we know, the Governments have treated missionary effort with the greatest consideration, and have recognised that missionaries as a whole stand outside political movements. The educated heathen cannot, however, understand how men engaged in the united work of preaching the Prince of Peace can be at war with one another. The spectacle of half mankind being engaged in a deadly strife is one calculated to stagger the imagination of even the best educated European; when this half represents the flower of the world culture and professing Christianity, then the spectacle presented to the heathen is baffling in its complexity, and is a strong argument against Christianity. We who realise that war is at its best a curse, and that it is the abnegation of Christianity on the part of those who force it on the nations, are perplexed enough; but our confusion of

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mind is as nothing compared to the extraordinary muddle in the brain of a Hindu or Chinaman. He cannot grasp the meaning of it all.

The financial aspect of missionary work as affected by war strain is likewise perplexing. French and German missionary organisations find it impossible to collect their usual subscriptions. In Germany, especially, the difficulty of sending any remittances to workers is very great, and the sufferings of those who cannot obtain their usual grants must be acute. They are sufferers because their nation is at war with the Powers that command the sea, and their lot is made hard on account of the terrible strain upon the resources of their native land. We hear sad tales of privation, which is almost inevitable. We feel intensely for those continentally sustained Missions that are compelled to endure hardship through the stress of the war.

We are, however, confronted by a Home Missionary problem, the solution of which is being worked out before our eyes. In recent years we have witnessed a marked revival of missionary interest. The C.M.S. income has reached unprecedented figures. The S.P.G., too, has announced a record progress during the past few years. The Wesleyan, the Baptist, and the London Missionary Societies tell of successful efforts to clear off debts; and although there has been occasional interference with development through the incidence of special home funds, there has been advance of a cheering character. The needs, however, have not been met. The pressing claims of unevangelised humanity have frequently to be foregone, as the offering of men and funds is not proportionate to the opportunities. Most missionary bodies were preparing for a campaign to interest still deeper their constituencies in their work, when the crash came in the beginning of August. All responsible workers held their breath. They saw themselves powerless to influence the situation. At first some gave way to fear, then they reverted to calmness; and now there seems to be

abroad a strong conviction that whatever may suffer through the war, the cause of Christian Missions will not be called upon to retrench. This is the mood of the moment, and it is well to inquire into the grounds for its widespread existence. Dr. Wardlaw Thompson has published a striking pamphlet, "Missions and the Strain of War," which gives the facts on which this conviction is based.

Dr. Thompson recalls the fact that when the great Missionary Societies were founded the total capital wealth of Great Britain was only one-ninth of what it now is, and that probably our annual income now is equal to the total capital of this island in the early part of the nineteenth century. While the French Revolution was distracting Europe and the Napoleonic war was raging, the great Missionary Societies were founded. "The Baptist Missionary Society was established in 1792; the London Missionary Society in 1795; the Edinburgh and Glasgow Missionary Societies—the progenitors of the Missions of the Presbyterian Churches in Scotland—in 1796; the Church Missionary Society in 1799; the Religious Tract Society in 1799; the British and Foreign Bible Society in 1804; and the Wesleyan Missionary Society in 1813." These are data of the first importance, as they prove that our fathers during years of stress and tension, hardship and anxiety, laid the basis of the work we see around us to-day. It must not be forgotten that these Societies were the outcome of the Evangelical revival, and we must be careful to discriminate between a revival affecting the whole Church and a focussing of attention on the part of a section of the Church on missionary work. Then the teaching was definite and the call was clear. To-day we need a definite outlook and a silver-toned clarion with no uncertain message to awaken the entire Church to its duty.

Advance was made during the war period, and the next war crisis was that called forth by the Crimean expedition. The records of the Societies prove that income and work increased, and that the Indian mutiny which followed the Crimean war did not adversely influence the growth of financial aid. True, here and there annual fluctuations were observed, but, on the whole, it was a time of steady growth. Appeals for help for Indian Missions evoked

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most generous response, and the increased taxation does not seem to have injured the funds.

In our time the Boer war did not work adversely on the funds of missionary bodies. Those who stood by them in normal days continued their help. Many increased their aid, and a sense of duty took possession of many who had previously regarded foreign missionary effort with detached coldness. War then, as shown in the records of the past, serves rather as a stimulant instead of a narcotic on missionary giving. We can draw this conclusion from the records of the past, and although our induction may be narrow, it is the best we possess.

But what about the present position? The war is incomparably greater than any war the world has ever seen. The expenditure of men and treasure is in excess of the wildest dreams of generals responsible for past struggles. Money flows in a torrential stream in engines of destruction, and the true wealth of the country in the form of its strong and vigorous manhood is being poured forth on the battlefield of France and Belgium and in the waters of the silent seas. The organisation of charity has been on a scale unprecedented in our history, the amount raised in loans has had nothing to equal it in our annals, and the gross amount of loss, endured very largely in silence, is much greater than most people imagine. On the other hand, there is a deepening sense of responsibility to God among classes up to now marked by devotion to the frivolous pursuits of the hour. The approach of the angel death to their homes has made them serious. The real great things of life are being seen in their true light, and there is consequently a widespread desire to know God and to trust Him to help and deliver us. Among those who were already servants of God a quickened sense of responsibility has arisen, and this may be expected to co-operate with the new spirit of allegiance to God which is seen among those formerly careless. This combination of influences encourages and strengthens missionary advocates in their outlook, and they can only attain their longed-for end by all classes combining to do their part to prove to the non-Christian and unevangelised world that the servants of the Lord

Christ believe it to be their chief duty to maintain His work and to extend His Kingdom among men.

On every side men seem to see signs that the consummation of the age may be at hand. We do not forget that contemporaries are always more impressed by current events than these events convince posterity. We must also bear in mind that, terrible as this scourge of war is, it is not so fatal in its effects, proportionately to the population, as were the awful pestilences of the past that swept over nations. We are passing through a time of trial. We believe that our Lord will come to judge the quick and the dead. We pray "Thy Kingdom come" with an intensity born of the consciousness that men are opposing His will, and by so doing causing this ghastly slaughter. Two duties remain with us who are "tarrying by the stuff." We must see that those who are obeying the command of our Saviour to preach the Gospel and make disciples are not abandoned at this time by those who are able to help them. Their witness is doubly needed at this hour of opportunity and responsibility. They have to prove by their lives and steadfastness that the Christ is with the people of God at home and abroad, and that they are one in His work. To abandon foreign work sustained by our gifts while responding to new home calls is to relieve ourselves in an unwarranted fashion of duties that must be discharged. We must also be more earnest in prayer and get back to the spirit of the Apostolic Church. Amid the eccentricities and false teaching of modern eschatology there emerges the central truth that the Apostolic Church was a waiting—an expectant—Church. It cast its eyes backwards at the Cross and relied on the offering of the Son of God for salvation. It received redemption from Him, but it awaited His coming again. The blessed hope of His appearing was never absent from its mind. The Apostolic Christians were heartened by this hope. To-day we, too, await His coming. We look forward as they looked forward, and our prayer for the coming of the Kingdom springs from hearts full of the joyous expectation that He will come again. As we live with our citizenship in heaven, and perform the duties of that citizenship, we hasten the coming of Him who is our joy, our hope, and our all.

The Reunion Outlook.

Notes and Comments.

The War THE war was responsible for the dropping of a number of Conferences, our national annual conferences. Sometimes we are inclined to think that conferences may be carried too far, but we are among those who regret that great organisations intent on spiritual work should have abandoned annual meetings in consequence of absorption in the war. To hold the meetings would have given opportunities for frank exchange of opinions on subjects of pressing importance. The Church Congress was among the meetings abandoned, and with the abandonment came the change in the place of meeting next year. The Bishop of Chelmsford has invited the Congress to Southend, where large halls and suitable accommodation for guests are forthcoming. We hope that Dr. Watts-Ditchfield will make this Congress a memorable one. It has been said that the Congresses are a safety valve for latent heresy in the Church of England—that men say what they think and come away less convinced of their own infallibility. It may be so. Next year a grand opportunity is given for a new departure. Sobered by the war, made serious by all it involves, we are ready to receive a lead on practical work for God. The Bishop is one of our greatest experts in evangelistic work. Evangelism is in danger of becoming a lost gift in the Church. Men are so unsure about everything they do not appeal directly to souls. Let the Bishop make as the centre of his programme the subject, "How to Reach the People with the Gospel." If he does this, he will create such a force of conviction as to the duty of the Church of England that it will extend to the non-Episcopal Churches, and we shall see a revival in England. We plead for a lead that will be welcomed by all the Evangelical Churches in England.

The Pope's The Pope has issued an Encyclical. Encyclical letter to all the Roman Catholic Bishops. Benedict XV. feels keenly the stress of the war and is impressed by the great scope of its operations. He traces its cause to four concurrent reasons, the chief of

which is "that material welfare is the only object in life." We agree with him in the view that materialism has had a great deal to do with the origin of the war. The lust for wealth and power has made itself manifest among all peoples, and has caused the civilised countries to place greater stress on material possessions than on spiritual and moral gifts. When the Pope reviews the internal affairs of his Church he urges the extirpation of the evil of the growth of modernism. In accordance with precedent, the Pope bewails his loss of temporal power, which is the obsession of the Papacy. The restoration of temporal power would militate against whatever spiritual influence the Papacy may have. As we read the utterance we are more impressed by its vagueness than by any helpfulness it may have in leading men to definite views that will influence their moral judgments. We all share his conviction that "Christ's spirit does not reign to-day. Never more than at the present time have people spoken of brotherhood, and never more than now have they ignored that brotherhood." The same may be said of much that passes for "brotherhood" among Christian people. We are all very ready to express our adhesion to the statement "all one in Christ," but it is far easier to repeat the sentiment than to carry it out in practice. We do not think differences ought to be minimised, but we are convinced that the hour has come when we should all show that our brotherliness is something more than a phrase, and is a root source of our fellowship in Christian enterprise. We do not want a mechanical suppression of differences—we need unity amid diversity, in the fulness of the Church of Christ.

Work The efforts made for the among our spiritual welfare of our **Soldiers.** soldiers are a proof that our Christian public does not overlook the special opportunities offered for reaching men who, as a rule, are outside the influences of religion. Many of the very cream of our Christian young men are in the ranks. Most of those who have enlisted belong to the class that finds it

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pleasanter to make Sunday a day of holiday-making or loafing than a day of worship. They have forgotten the habit of Church-going, if they ever had it. Now the manly brotherliness and real heart interest shown by Christian workers are a stimulus to thoughts of higher and better things. In the recreation rooms they listen willingly to straight talks by true men, and very many have found their way to the Saviour. Tommy Atkins has a heart, and is serious in spite of his surface light-heartedness. The chance of sudden death on the field makes him face the question, "After death—what?" When he does this his heart is led to think upon the only One who can give guidance to him in the way to the life that is Divine—eternal in the heavens. One feature about this work among the soldiers is the spirit of unity it has evoked. Men do not dwell on the differences that divide them in the building up of the Christian life when they are keen on winning the men for Christ. There is an absence of contentions and a concentration on the great object all have at heart. We are inclined to think that one of the outstanding results of the war will be a deeper appreciation by those who have received blessing of the great central Truth, that union with Christ is the all-essential fact that will sustain in the day of trial and strengthen in our hours of need. Men who share a common hope will not drift apart when that hope has been cemented in the valley where death is ever hovering near.

The War We regret to see that an English Bishop has accused the Protestantism. Protestant religious teachers of Germany not only with having neglected to condemn the gross and improper procedure which has been adopted by the Prussians, but with having actually condoned it by their indifference. "The Roman Catholic Church in Germany was the only religious body which from its pulpits had said, 'This is wrong; this is immoral.'" We regret as much as the Bishop the action of Protestant leaders founded on incomplete information viewed through the spectacles of patriotic attachment. We have been surprised by his statement that the Roman Catholic Church in Germany has condemned the war. If so, we have been singularly unfortunate in our reading, for no confirmation of the Bishop's assertion

has come under our notice. We do know that, for example, the Bavarians, who are Roman Catholics, are among the staunchest supporters of German policy, and their King speaks of his opponents as "the most hated enemy." All the evidence we have collected points to the Roman Catholics standing by the Kaiser in his extreme acts. Two wrongs do not make a right. We lament the action of the German Protestant leaders—they are, however, no worse than their Roman Catholic fellow countrymen; and it is a sad thing that an English Bishop should go out of his way to contrast, where no contrast is to be found, the conduct of Protestant and Roman Catholic Germans. They are in the same position—blind advocates of a war that has done irreparable injury to the civilisation of mankind and to the Christianisation of the world.

Pleasures and Pains. Life has as its milestones pleasurable and painful experiences. We cannot escape this because it is bound up with our being in the world in possession of a nervous organism. We are told that sorrow's memory is a sorrow still, and joyous recollection is no longer joy. A living philosopher says, "The pleasures of each generation evaporate in air; it is their pains that increase the spiritual momentum of the world." This generation is certainly passing through a time of pain, bereavement, and suffering. It is written on our faces, it is seen in everything we do. We cannot escape (unless we are mechanical artifices for performing certain routine deeds) the incidence of the sorrows of war. They are everywhere, and when least expected they challenge our thought and attention. The question for us all is, "Are we the better of our sorrow—are we the stronger for our trial?" We can only be so in proportion as we appropriate the character of our Master, who was made perfect through suffering. Suffering as an end in itself does no good; it rather hardens life and makes men and women self-absorbed. When, however, suffering is referred to the chastening, loving hand of God, and sorrow is seen to be His school for the perfection of our character, then we are able to have peace in the midst of pain and confidence when faced by loss and sorrow. The good are better because of ill encountered and overcome. The saint is more useful in his

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saintliness because of his having known what affliction means; and those who realise the fact that we live in God's world, governed by Him, with a definite work for each one of us to do, will not fail to accept at the hand of God evil as well as good, and to serve Him with increased devotion during the darkest days. We cannot read the puzzles that are placed before us. We become confused as we strive to solve them. We can only trust Him who gave His Son to die for us to make plain one day why we have been afflicted.

"Higher, In a recent article on the
Simpler, "War and its Message" the
Sternier Bishop of Durham says we
Ways." are given a call to higher,
simpler, and sterner ways.

His words were primarily addressed to the attenuated company of resident Cambridge University men who are keen on Christian work. They may, however, be applied to us all. If our ways are higher, they must of necessity be simpler and sterner. The highest thoughts a man has influence his conduct in every department of life. The summons given by the war to those who remain at home is unavoidable. We are not suffering the privations of those at the front or the hardships of the men in training. Some of us are forced by circumstances to undergo involuntary self-denial and to do without much or little of what we considered indispensable to comfortable existence. The great majority of English people are able to continue their lives in the old way, undisturbed by the knowledge that war is raging closer to us than it has done for a hundred years, and that thousands of our fellow countrymen are dying prematurely through its awful ravages. To these the call comes. They have been living to themselves and forgetful of others. Their lives have been governed by the standard of their set—not by the example of the Saviour. To all such the duty of being simpler in their tastes and sterner in their self-control is a duty that must be followed. Our country demands this. Our Redeemer sets up no narrow standard of asceticism. He calls us to follow Him in the service of man and God, and the plain lesson of His life is that men should so live that their living will make the world better, and their self-denial will add to the happiness of mankind. We are aware that some of the saints of the earth are in

danger of cutting themselves off from necessities as well as from luxuries. We lay down no rule, but we say that the voluntary self-deprivation of those things necessary for the maintenance of health is in no way calculated to advance that state of national well-being which is so essential at present.

Lord At the age of eighty-two,
Roberts. the noblest of Victorian
Britishers passed away. Lord

Roberts was a warrior who did not delight in war; he was a soldier who looked upon his profession as noble in vindication of the weak and in the protection of those interests which enable Great Britain to carry through her great world work. He saw more fighting than any of his contemporaries, and he lived to prepare against war rather than to make war inevitable. His whole temper was that of a man of God called to high service "ever in his great Taskmaster's eye." In his home he always conducted family prayer; he knew and loved his Bible, and his wish was that every soldier should have a pocket Testament to help him to be a true soldier of the Cross of Christ as well as a loyal servant of the King. In his own life he was a very perfect knight. No one ever charged Roberts with meanness. Anything short of the highest was as apart from his nature as cowardice. There was a natural incompatibility between Roberts and anything that was not straight. He was a Christian in all his acts; a true servant of his Master. No man was ever more loved by the soldier. "Sir, was it not just like him that his last work was to try and keep us from the drink in order to give us poor fellows a chance? Sure, he always thought of us," were the words of a wounded Tommy to a Chaplain who visited him on the day following the Field Marshal's home call. We know that the great man had the simple faith of a child. He was always ready to discuss with his friends the deep things of God. He lived in the heavenly places, and his human sympathy owed its spontaneity and breadth to his communion with the Lord Jesus Christ. Is it not a striking fact that the soldier most loved by his professional brethren, and most trusted by the people of the Empire, was all through his life an out and out Christian? Christianity is no creed without a life, it is a life illustrating a creed.

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Religion and the War. Never was there a war in which the religious aspect was more confused. In fact, it may be said that religion is for once entirely out of the contest. We are a Protestant nation; Germany, too, is a Protestant people, but Germany has 24,000,000 Roman Catholics and Austria has 49,000,000 Roman Catholics. Of the Christians who fight against us about 70 per cent. are Roman Catholics, but it must be confessed that the guiding and directing force is Protestant. France has largely abandoned all religion. Russia is, as everyone knows, the head of the Greek Church. On both sides Mohammedans fight, and the ranks of enemies contain very many who are more closely allied in everything except national allegiance with their foe rather than with their comrades in arms. These cross currents run strong, deep, and wide and add to the sadness of the conflict. We know that in neutral countries opinion is sharply divided. Ultramontanes are keen for the triumph of German absolutism to punish France and to humiliate England, the two greatest enemies of the Papacy. On the other hand, in these lands the liberty-loving and progressive elements have shown themselves to be strongly on the side of the Allies. On the whole, religion has entered less into this conflict than into any other war of great extent. Nevertheless, the war is the abnegation of Christianity. There is where the blow to faith comes. We, after nineteen centuries of Christianity, are engaged in striving to kill brethren in Christ, and in all the countries engaged religious teachers are urging their people to take part in the war. This is an awful exhibition of anti-Christian spirit among the Christian nations. We saw at once that when the war began a line of cleavage was made between servants of God in many lands. There will one day be a terrible reckoning for this outrage on humanity, and the men who at the bar of history will be convicted of causing this war cannot escape without suffering the severest penalty.

A Painful Conflict. The World's Evangelical Alliance is an international organisation. We have among those who write and speak in favour of Germany's cause the leaders of the German organisation. We have always respected

their earnest piety and have honoured their devotion. It is an unspeakably sad thing for us to find ourselves placed in antagonism with men who have been, and are, our brethren in Christ. When we read their apologies—or rather vindications—of Germany's policy we are convinced that they are as honest in their convictions as we are in ours. How, then, is there such a thorough-going contradiction between our views and theirs? We believe it is due to the fact that in Germany the full story of the events that led up to the war has not been published, and that our brethren found their views on incomplete evidence. Time will show them the gaps in the narrative as supplied to them by their Foreign Office. We, too, are open to the accusation of being judges in our own case, but we at least have had the two sides of the case before us, and our verdict is that of Germany's ally, Italy, as well as that of the great majority of disinterested Americans. Italy was bound to come to Germany's help in case she was attacked aggressively by another Power. Germany was involved in war. Italy did nothing to help her, but ostentatiously stood outside the combat. Germany has never accused her of bad faith, for she knows that Italy has a full and complete defence. We say this in justice to ourselves, who are charged with being so biassed that we cannot judge fairly. The war will not last for ever, and the day will come—may it speedily arrive—when we shall see peace signed and an end put to the carnage. Without abating one jot of our conviction that we are in the right, as Christians we are bound so to conduct ourselves that no German can say when the war is over, "You have vilified and slandered me as a citizen of my Fatherland, you have preferred to believe evil of one you call a brother in Christ." We owe our Master the duty to think rightly of our enemies.

Church or Christian Unity? A New York contemporary, the *Chronicle*, publishes a sermon from the Pew to the Pulpit on the question of Unity. The speaking is plain and the lesson is emphasised by the evident honesty of the writer. He argues in favour of affiliation as opposed to absorption. "I would not go so far as to say that in essaying the Sisyphean task of rolling the stone, Church unity, up the hill you are perform-

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ing entirely useless labour. You may be of this much use. Time solves many a problem. After years have been spent in its rolling, and it becomes demonstrated that the stone will not stay 'put,' the failure of a plan for Church unity, based on the principle of absorption, will clear the ground for acceptance of a scheme of Christian unity based on the principle of affiliation." By the latter principle he means an ideal which recognises the right of each Church to retain its individual autonomy while uniting with all the rest on equal terms in the discharge of its sacred commission. The longer we look upon the schemes that look to the "Union" goal on the basis of absorption, the less hopeful the prospect becomes. What we have to do is to demonstrate the essential oneness in Christ of all those who love and follow Him, and by fixing our eyes on Him we shall, little by little, be drawn so close to one another that we shall see ourselves to be real, not "nominal," brethren in Christ—children of the same Father, and ready at all times and in every way to work together for the extension of the Kingdom. Until this unity in truth and love arises it is vain to talk about Church union. The members must first be one before the Churches lose their identity in a great World Church.

A Bishop An earnest and whole-in Jerusalem. souled servant of God, Dr. MacInnes, has been appointed Bishop in Jerusalem. He has come into his kingdom at a time when he cannot live in Jerusalem. Turkey, by abolishing the Capitulations as a foretaste of her anti-British policy, followed the step by indulging in acts of armed hostility to Russia. We therefore are at war with Turkey, and, with the exception of Germans, probably no European workers are to be found in the Holy City. The Americans may remain there still, but it is an object lesson that cannot soon be forgotten by those who in imagination see the Turk in possession of the most sacred sites in Christian history, and missionary bodies that have worked in the country round about and in the city of Jerusalem for many years driven out in consequence of war between Christians. This is something that would have seemed incredible twenty years ago. We now see it accomplished.

The Mohammedans, too, are at war. Some serve with us, others with the German, and religious leaders of Moslem vie with one another in denouncing the cause of their opponents. It is a saddening exhibition of our lack of Christianity to see the Turk occupying the position he does as possessor of Jerusalem, with the great mass of Christian workers driven out through fear of slaughter, and the citizens of Germany alone of all Christians find themselves at home in the mission work in progress. Bishop MacInnes must be grieved, especially as he reflects on what it means for missionary progress. In Jerusalem all denominations of Christians have their places of worship. In a city once more Jewish in everything but state ownership, the Christian communities representing many Churches are brought into the closest contact with one another, and the influence of an Anglican Bishop on all types, Episcopal and non-Episcopal, cannot fail to be great. The new Bishop has the spirit of brotherhood which will find a holy joy in bringing together those who love and serve their Lord.

Nietzscheanism. Students are generally prone to attribute too much weight to the influence of literature. Nevertheless, the Encyclopædists were largely responsible for the French Revolution, and Nietzsche, although disliked by very many Germans, is the man who has inspired those who made the war. The keynote of much of Zarathustra's teaching is, "They said a just cause hallows any war; I say a good war hallows any cause." When he wrote, Nietzsche had no followers in his bellicose proclivities. He was not listened to; but when the German nation began to consider itself a super-nation, and its army an army of super-men, then Nietzsche found a soul in which he could sow his seed with the certainty that it would germinate in political activity. As we read his defence of a re-valuation of all values we are reminded of a school of theologians who call us to consider whether we have not placed too much value on the miraculous elements of the Gospel, and ask us to re-value all our values and lay greater stress on the non-supernatural and less weight on the supernatural. The cry is Nietzsche's adapted to a different environment. We are by no means opposed to the acceptance of new

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truth wherever it is found. All we ask is to be shown that it is truth. We, however, cannot submit to have our whole outlook converted into a modernised haze that will not permit us to see Truth as it is expounded in the New Testament, but demands that we should so alter the perspective that what is of first importance in the Bible will become of secondary value in our theology. To do this would be to step into a new world in which all values had changed. We still are content to go to the Scriptures for the laws on which the new world will be governed, and we prefer this course to the acceptance of teaching which is the contradiction of the Sermon on the Mount.

A Plain Protestant. An Oxford Don, who has a reputation for brilliancy, and rejoices to exercise his ability in denunciation of what his father considers to be vital truth, has lately compared the servant who hid his Master's talent in a napkin to the "plain Protestant" who would say, "I took the grace you gave me, and all these years it's been just as you saw it last; no worse and no better. I never indulged in voluntary works, besides, over and above the commandment, I never imperilled the capital that belonged to you in the wild-cat speculations of asceticisms, like those hare-brained saints you have just been talking to; a plain Protestant I lived and died." No greater misrepresentation of Evangelical teaching could possibly be given. Evangelical theology objects to the asceticism of the hermit, and the purposeless self-concentration of the man who does without in order that he may make God his debtor. God has placed us in this world to live for others—not to withdraw from others, or to do without in order that we may add to our own self-conceit. Asceticism is only of value when it looks forward to an end outside the individual. Evangelical theology is essentially scriptural in demanding from every servant of God the exercise of his talents to their fullest extent in the service of God and man. We look upon the call as a privilege and duty; we work not to make God our debtor, not to merit rewards from Him, but because the love of Christ constrains us. We hold that

"Merit lives from man to man,
And not from man, O Lord, to Thee."

We cannot make God our debtor; when we have done all, we remain unprofitable servants. It is our highest privilege to be permitted to work for God, and that is the motive of our labour. To do otherwise than work is to show our ingratitude to Him.

In the Van or The Professor of Divinity in the Rear? in the University of Edinburgh lately said: "There is a measure of truth in the criticism of the Danish philosopher, that the Church, which was once in the van of things as a pillar of fire, is now content to be in the rear doing the part of an ambulance among the exhausted and wounded." Many besides the professor have made the same observation. The work of the Church has been transformed from that of a leader to that of a succourer of the fallen. Our Lord came to be the light of the world, and we have given Him a place not in the forefront of our activities, but in some corner to which we retire when our self-sufficiency is broken down and our life is darkened by inability to effect what we desire. In some quarters the saying takes the form: "Religion is good enough for women and children and old men, but it has no place in the lives of the strong and vigorous." How far are ministers of religion responsible for this? Do they seek out the men and try to influence them, or are they content to mix with those who acquiesce with their views, acknowledge unquestioningly their authority, and flatter them by obedience to their wishes? God has certainly bestowed upon the Church the spirit of love; He also gives the spirit of a sound mind; and in days like these the man that is unselfish in his life, devoted to his God, and clear in his outlook upon moral questions is sure to be made a respected leader by those who seek for help in the midst of crushing perplexity. We have no wish to see a return of the official position that make obedience to the lead of ministers a matter of civic enactment or of spiritual constraint. We desire that the Church of Christ should show itself fit to lead in the highest direction the men and women of our country. May God give its leaders grace to lead aright.

World Missions and Unity.

Notes and Reviews.

The "Open Letter" to Christian laymen have addressed a letter to their brethren putting before them in clear and concise language the present situation. They see that the problems and financial obligations raised by the war necessitate the gravest consideration on the part of all who believe that the work of God must be maintained. "We should be false to our country's highest interest, and should bring lasting shame upon our national Christianity, if we allowed the redeeming work of the Church of Christ for the nations of the world to be hindered or crippled for lack of our allegiance and support." These men see clearly that they are entrusted with a sacred privilege and duty, and appeal to their brethren to continue the sacrifices now made for war charities for the support of the Kingdom of God. If this be universally done we shall witness the dawn of a new era of missionary prosperity. They are convinced that to-day we are in the presence of the rapid development of world-forces which will wait for no man, and that this opportunity must be faced and welcomed by a land that measures her greatness by the service she can render to mankind. We are in full sympathy with an appeal issued by men of all types of Evangelical aspiration. They wish our home ideals to be quickened, and through this quickening to set to work forces that will quicken those of other races. Nothing will do this except a revival of true spiritual Christianity at home and abroad. The power will come only on those who dwell at the foot of the Cross and seek strength from the Redeemer.

Canada and Missionary Support. The Churches that are most influential in Canada are the Methodist and Presbyterian. The Methodist Church contributed to Missions in 1906-7, £102,000; in 1912-13 the gift amounted to £187,000. The offering of the Presbyterian Church in 1906-7 was £114,000; in 1912-13 it amounted to £178,000. These figures are

a cheering proof of the development of a missionary spirit among Canadians, and this is largely attributed to the work of the Laymen's Missionary Movement, which aims at interesting laymen in business and the professions in the work of Missions. We have passed out of the stage in which Missions were considered hindrances to colonisation. Now our wisest administrators see that the future of colonies to a great extent depends upon the work that is being done by Missions, which appeal to what is high in the native mind and help natives to better things. Missions teach everyone that men are something more than animated implements. They are souls with an eternity before them.

The Kikuyu Decision. The Archbishop of Canterbury has delayed issuing his opinion on Kikuyu until the war has ended or has reached a stage when men's minds can discuss it fairly. We are, however, informed that the Archbishop received a unanimous report from his Advisory Council, and that several matters arising out of the controversy have been referred to the Lambeth Conference. We have no secret sources of information, but we conclude that when the decision is published it will be on the side of Christian liberty, reserving certain features of the Federation scheme till the Bishops meet in 1918. Uganda and British East Africa have felt the tremors of war. They know what war means, and the Churches there, we expect, are continuing their beneficent work for God on the lines that prevailed before Kikuyu became a household word. We shall be surprised if the war has not had a unifying influence among the workers and local Christians in this part of the British Empire.

Mexican Troubles. We have seen extracts from proclamations issued by the successful leaders of revolution in Mexico that show the attitude of the rebels who are now the victors. One of

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them says the Roman Church "is a pernicious factor in disruption and discord." It has forgotten its spiritual mission. From one district all priests are expelled who cannot "prove their complete abstention from politics." Other clauses of the manifesto limit the free exercise of Roman Catholicism in a way that is opposed to our ideals of religious freedom. Many priests have been expelled, and the anti-clerical spirit of the victorious Constitutionalists is apparent in all their acts that have to do with the Roman Church. We are sorry to see those who have had the privilege of being religious teachers attacked by those who were brought up under their tuition. Nothing but the Gospel of Christ will bring back Mexico to religion, and it is worth noticing that many of the children and wards of leading men have been sent to Evangelical schools.

Africa and Alcohol. The liquor traffic in West Africa has been a curse against which missionaries have always fought. The use of gin as native currency and its consumption by the natives have been the means of doing untold injury to the inhabitants. Now the war has come, and as the gin trade was in the hands of Germans, it has been stopped, and the natives have an opportunity of breaking off the nefarious traffic that has been a curse to them. We hope now that the trade has received a blow statesmanship may convert the blow into a death blow, and by so doing bring hope and comfort to the millions who dwell in the hinterland of our West African colonies. In other parts of Africa we hear that alcohol is the greatest enemy of the economic and moral welfare of the natives. The blacks are like children. They have no self-control when drinking is concerned.

Men and Women Converts. In almost every part of the Mission Field we find a greater number of male than of female converts. The Indian census shows this, and the figures from China teach the same lesson. In other fields we have noticed the same fact, and if we seek a reason we discover it to be twofold. Men are more independent among non-Christian people and are freer to act than women. Women, on the other hand, are more con-

servative, and are therefore more under the control of forces that are traditional. It is a fact that very many of the brightest witnesses for Christ in the Mission Field are women. They had to give up much, and their sacrifice—drew them close to the Saviour.

The American Civil War. Dr. John R. Mott brings English workers into touch with the United States in a way they have not been in the past. His allusions and parallels are not always understood, but when they are, we see exactly what is in his mind, and are impressed. During the fratricidal war between North and South, missionary receipts dropped somewhat during the first and second year, and in the third year they recovered lost ground, to do better than ever in the fourth year. The two divisions of the country were engaged in the bitterest war, yet the North paid the bills of a Southern Missionary Society while war lasted, and refused the proffered refund when peace was restored. We are deeply impressed by the appeal made by Canon Robinson on behalf of the 1,000 German Protestant missionaries whose supplies have been cut off through the war. These men are doing noble work for the Master, their labours have been richly blessed, and they are our brethren in Christ. It is terrible to think that among heathen people in some cases an object lesson has been given of the warfare between brethren in Christ. The more difficult it is for us to think kindly of the foe that has done us such injury, the greater the duty of thinking kindly of those who, though subjects of the enemy, are doing the work of God.

A New Home Base. Missionary advocates are expecting great permanent results from the war. They see in society at large a deeper appreciation for self-sacrifice and a general outlook beyond the things of sense. High ideals are visualised, and men do their utmost to prove to their fellows that their action, if they stay at home, is formed by reasons that appeal to conscience and command approval. We are no longer living to ourselves—our thoughts are with the brave men on the high seas and the brave army in the trenches. We see that they do their

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duty, and we honour their death—when it comes—as the home call of heroes. The missionary call is even more imperative in its authoritative urgency than that of our country. We are called to fight the battle of Him who loved us and gave Himself for us. We cannot evade the responsibility or avoid the duty. Accordingly with the increased number of those who see their duty, we ought to be able to have a stronger home base than we had when the early days of August shattered all our hopes and made us feel that the very stars in their courses were fighting against all we held dear. We must do our part in seeking to obtain from the wreck of war opportunities for greater service, and must remember that valuable as monetary offering is, the Mission call comes to us to consecrate ourselves to the service of God at home or abroad. If we cannot go abroad, we can speed those who respond to the challenge of an unconverted heathendom.

Two The C.M.S. sends out this
Hundred autumn two hundred mis-
Missionaries sionaries, of these no fewer
Going out. than fifty are recruits! This
does not look like lack of
confidence in God and the work entrusted
to the Society. No increase of expenditure
is undertaken by the Society which does
not anticipate any increase in income. The
Committee has made up its mind to go on
as "normal as possible." Can any of us be
normal? Do we not all feel in our public
and private work that there is greater need
of prayer, and greater call to self-sacrifice,
and a more pressing summons to work?
The great majority of us have decreased
incomes, we can only give by doing with-
out what we previously considered lawful.
Of one thing we are sure—no true Christian
will permit the missionaries who have gone
forth trusting on the support of the Home
Church to suffer unnecessary privation.

"The If anyone wishes to get a
Missionary comprehensive view of World
Prospect." Missions we recommend that
person to read "The Mission-
ary Prospect," a work by the Rev. Canon
Robinson, editor of "The East and the
West." The book may be considered a
contribution to the scientific study of
Missions, and, unlike scientific books, it
glows with zeal and makes the reader feel

that he is in touch with a man who knows
the real objective of Missions. The chapter
on Unity in the Mission Field shows us
that Kikuyu stands for the expression of a
world missionary movement. Our author
believes that reunion can only be accom-
plished on an Episcopal basis. Episcopacy
—considered by two-thirds of the Christians
of the world "as an institution of vital
importance to the Church's life"—should be
accepted as a basis of reunion, "without
committing themselves (*i.e.* non-Episcop-
alians) to any particular theory about it."
If it were possible for Episcopacy to be
accepted as a developed form of Church
government, not essential to the life of a
Church, non-Episcopalian Churches would
probably accept it for the sake of reunion.
Alas! we find those who are strongest in
their claim of the necessity of Episcopacy
are those who hold by a definite theory
which they believe is the only possible
view. This view is, however, without
foundation in Scripture, and is not accepted
by scholars.

Roman Canon Robinson refers to
Catholic Roman Catholic Missions as
Missions. having "a low standard." In
India "they have obliterated
the lines of distinction between Chris-
tianity and idolatry, and have indefinitely
increased the difficulty of inculcating
Christian morality, or of commending to
the peoples of India the ideals which are
embodied in the teaching of Christ." "If
the standard of the Indian converts be low,
it is lower still in South America, where,
in most instances, no Missions other than
those of the Roman Church exist." These
are strong and striking words which
deserve attention from those who find a
difficulty in supporting the attitude of
Edinburgh to Missions in that Continent.
Canon Robinson says elsewhere that, given
the comparative rates of progress, it is
probable that within a decade the number
of non-Roman Catholic converts in non-
Christian lands will exceed those of the
Roman Church. The study of his book
cannot fail to give rise to many questions,
and it will give sometimes an answer that
will come as a surprise to the reader.
Having read it, we have no hesitation in
saying that it is one of the few missionary
works that are indispensable to the student
of missionary effort.

The Pope, the Kaiser, and Great Britain.

IT is five years since Dr. Robertson's book, "The Papal Conquest," was published. It is now out of print. But as few English writers have so intimate a knowledge of the religious, social, and political conditions of Italy, and as the warnings which he has given in this book have been so vividly confirmed by recent events, a brief summary of the facts stated, and of the conclusions based on them, may be useful at this crisis of our country's history. And all the more so as the subject is one on which the secular Press is scrupulously silent. Most Englishmen regard Roman Catholicism as only a religious system, and ignore the fact so strongly insisted on by Mr. Gladstone, that, besides its religious aspect, it is even more a great political power, with ambitious designs, extraordinary resources, a conscience adjusted to its ends, and a vast and ubiquitous staff of secret agents. Among other quotations which Dr. Robertson gives from Gladstone's "Vaticanism" and "Vatican Decrees," the following are sufficient in this article:—

"My object has been to produce, if possible, a temper of greater watchfulness; to promote the early and provident fear which, says Mr. Burke, is the mother of necessity; to distrust that lazy way of thought which acknowledges no danger until it thunders at the doors; to warn my countrymen against the velvet paw and smooth and soft exterior of a system which is dangerous to the foundation of civil order, and which any one of us may at any time encounter in his daily path."

"It is, in my opinion, an entire mistake to suppose that theories like those, of which Rome is the centre, are not operative on the thoughts and actions of men. An army of teachers, the largest and most compact in the world, is ever sedulously at work to bring them into practice. Within our own time they have most powerfully as well as most injuriously altered the spirit and feeling of the Roman Church at large; and it will be strange indeed if, having done so much in the last half century, they shall effect nothing in the next."

Dr. Robertson describes the various stages of Roman aggression which have had for their object the conquest of England, such as the establishment of a Roman hierarchy in 1850, the attempts to pass the R.C. Disabilities (Removal) Bill, and the efforts to alter the Coronation oath in order to destroy the Protestant Succession. With reference to the

latter, Cardinal Manning's arrogant words are quoted:

"If an heretical prince is elected or succeeds to the throne, the Church has a right to say, 'I annul the election, or I forbid the succession.'"

We should be sorry to think that such language represents in the least the mind of the great body of Roman lay people in England or Scotland, or even the majority in Ireland, but it does undoubtedly express the fundamental principles of the Vatican hierarchy. Popery is not even the Pope, who may be, as in late years, a harmless and amiable personality, behind whom an ecclesiastical oligarchy speaks and acts in his name. The honest Briton, innocent of the arts of diplomacy, unconscious of intrigue, and accustomed to take most people and things at their face value, has no conception of the working of the mysterious machine which for long has influenced almost every Chancellery or Government in the civilised world, and with equal skill adapts its propagandism to every condition of private and public life. Dr. Robertson explains this clearly and points out that one impelling cause for recent activity on the part of the Vatican is its bankruptcy, both religious and material, in Italy, France, and Austria, as well as in Spain and Portugal. He describes the intellectual and moral deterioration which follows the Papal rule, the methods of proselytism which invade the sanctities of family life, and are disguised under attractive forms of education, and, not least, the capture of the public Press. As to this last the opinion of Dr. Horton is quoted from a letter to the *Daily News* in 1906:—

"The question is, whether there is an influence at work in the Press which quietly suppresses everything which tells against Rome, and gives undue prominence to everything which tells in her favour. Some of us who have watched carefully for some time believe that there is such an influence."

That was eight years ago. If the Doctor were to ask the question to-day, the answer would be, that no disinterested person doubts the reality of the influence or its danger.

All this, however, leads up to the main subject of the book, and that which is of special importance to us at the present time. The last chapter but one is headed by the ominous title, "The Military Invasion," and Butler's painfully appropriate lines:—

EVANGELICAL CHRISTENDOM.

"Such as do build their faith upon
The holy test of pike and gun:
Decide all controversies by
Infallible artillery:
And prove their doctrine orthodox
By Apostolic blows and knocks:
Call fire, and sword, and desolation
A godly, thorough reformation."

Dr. Robertson then gives a long quotation from the autobiography of Dr. White, late Ambassador of the United States and President of the American Legation at the Hague Conference of 1899. We can only give a few sentences from a statement made to Dr. White by "an eminent R.C. representative of a R.C. Power" at that Conference:—

"The Vatican always has been, and is to day, a storm centre. The Pope and his advisers have never hesitated to urge on war, no matter how bloody, when the slightest of their ordinary worldly purposes could be served by it. The great religious wars of Europe were entirely stirred up and egged on by them; and, as everybody knows, the Pope did everything to prevent the signing of the treaty of Münster, which put an end to the dreadful Thirty Years' War, even going so far as to declare the oaths taken by the plenipotentiaries at that Congress of no effect They did everything they could to stir up the war between Austria and Prussia in 1866, thinking that Austria, a Catholic Power, was sure to win; and then everything possible to stir up the war of France against Prussia in 1870, in order to accomplish the same purpose of checking German Protestantism; and now they are doing all they can to arouse hatred, even to deluge Italy in blood, in the vain attempt to recover the temporal power."

The last words suggest the clue to the present attitude of the Vatican. Two obstacles stand between it and the recovery of the power. One is Italy and the other is England. If the latter can be crushed, the fall of the other will follow, and Papal ambition be satisfied. This, as Dr. Robertson shows, has long been foreseen. Cardinal Manning, in *The Tablet* of January, 1874, wrote:—

"There is only one solution of the difficulty, a solution, I fear, impending, and that is the terrible scourge of Continental war, a war which will exceed the horrors of any of the wars of the first Empire. And it is my firm conviction that, in spite of all obstacles, the Vicar of Jesus Christ will be put again in his own rightful place. But that day will not be until his adversaries will have crushed each other with mutual destruction."

The author then quotes from *The Month*, a Romish periodical, of November in the same year, the following passage:—

"Surely in any European complication, such as may any day arise, nay, such as must ere long arise, from the gravitation of the forces which are for the moment kept in check and truce by the necessity of preparation for their inevitable collision, it may very well be that the future prosperity of England may be staked in the struggle, and that the side which she may take may be determined, not either by justice or interest, but by a passionate resolve to keep up the Italian kingdom at any hazard."

Mr. Gladstone was so impressed by the foregoing words, that, referring to them in an Appendix of his "Vatican Decrees," he wrote:—

"This is a remarkable disclosure. With whom could England be brought into conflict by any disposition she might feel, to keep up the Italian kingdom? Considered as States, both Austria and France are in complete harmony with Italy. But it is plain that Italy has some enemy, and the writers of *The Month* appear to know who it is."

Dr. Robertson's comment on the passage is as follows:—

"Well the world knows—it has again and again been declared—that the Pope and the Church have found such a Power in Germany, and that in the person of the Kaiser they have found the very man to inspire and lead the nation in this enterprise. Amongst his great and varied talents, his boundless ambition and self-confidence which would lead him to undertake almost anything, he possesses, in quite a phenomenal degree, these two qualifications for the task—hatred of England, love of the Pope."

After giving some striking evidence in support of the latter statement, he proceeds:—

"The result of this unholy alliance, of this union in mutual love of each other and detestation of England, is that the Kaiser has become the willing instrument of the Pope and the Vatican for the humiliation of England, and in order to the ultimate restoration of the temporal power. What Richard Bagot, the R.C., wrote during the Boer war, in the *National Review* for May, 1900, holds equally true to-day, that 'the whole campaign against England was due to the intrigues of the Vatican, which is working, as it ever has worked and ever will work, to promote and encompass the humiliation of England.'"

If it be argued that co-operation between Papal Rome and Protestant Germany is almost inconceivable, it may be replied that, besides the fact of common interest in the downfall of Britain, as already shown, each of them has a sore grudge against France, and each has set itself free from the control which Christianity recognises in the

EVANGELICAL CHRISTENDOM.

authority of God's Word. German militarism has thrust the Bible aside, Roman ecclesiasticism has suppressed it.

The writer of this article has been informed by intelligent and educated Belgians that there is a popular opinion current in their country that the Vatican, for political purposes, has been using its influence on Germany for an attack on England; and if the Kaiser has been rightly reported by one of his own subjects, his latest boast is that of a victory from which will arise "an Empire more splendid than the world ever saw—a new Roman-German Empire which shall rule the world" (see *Daily Mail*, November 4th, 1914).

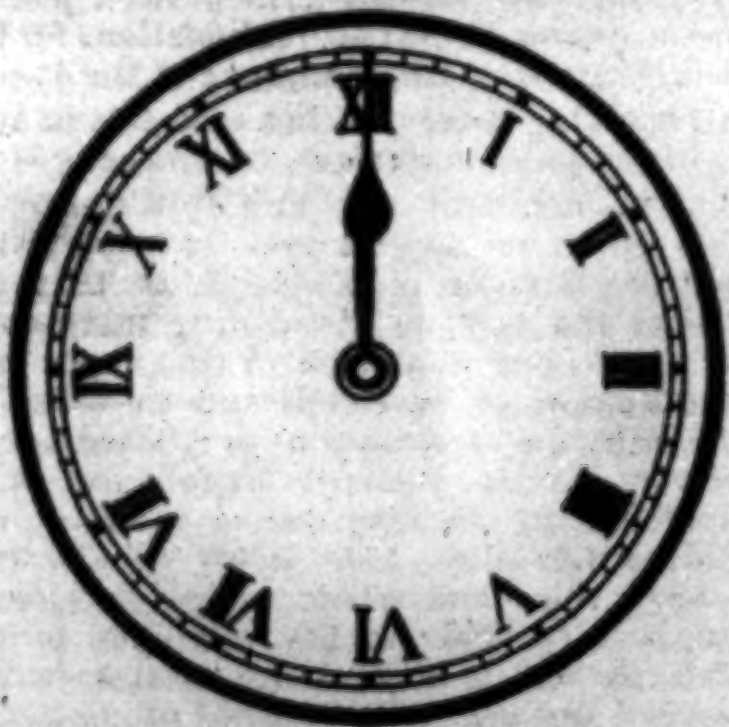
The writer desires to repeat earnestly that neither in quoting from Dr. Robertson's book, nor in expressing his own opinions, does he wish to reflect in the smallest degree on the piety, sincerity, or loyalty of a single member of the Church of Rome, apart from that group of ecclesiastics who direct the policy of the Vatican and their agents, who willingly or unwillingly carry out their orders.

H. E. FOX.

OUR SOLDIERS AND SAILORS.

The Noon Watch.

The Chaplain-General (Bishop Taylor-Smith) has asked that each day at noon—when the hands of the clock are lifted together towards Heaven—we should all lift up our hearts to God for a few moments for our brave soldiers and sailors, wherever they may be throughout the world.



OUR FATHER, we commend to Thy loving care our brave Soldiers and Sailors now serving their King and Country, surrounded by perils and dangers, and often in weariness and discomfort. Thou knowest the places where they are; be Thou to each one a shield and defence, and grant unto them the sense and comfort of Thy presence; through Jesus Christ our Lord. Amen.

(The above, printed in colours on a neat postcard, can be obtained on application, price 2s. for 50, or 3s. 6d. per 100, post free.)

The Church's Adoration.

[This hymn found its origin in a nursing home where the author, while laid aside, was prompted to write it after perusing the universal Programme for the Week of Prayer with the comprehensive list of signatures of home and foreign representatives who annually sign it. The hymn can be sung to the tune of Luther's Hymn.]

O JESUS, Lord, to Thee we sing,

With those of every nation

Who from the heart ascribe to Thee

The glory of salvation;

Thou hast redeemed us, Thine we are,

Our song resounds from lands afar:

Lord Jesus, we adore Thee!

Diverse our races, and our tongues,

In Thee we are united;

Our Head art Thou, Thy members we—

Our solemn troth is plighted;

Called from the world—its greed and strife,

To form Thy Body, live Thy life:

Lord Jesus, we adore Thee!

The Father's sovereign grace we know—

The cause of our salvation;

In Thee the righteous ground we find—

Thy great Propitiation;

And now the Spirit works within—

Enlightens, quickens, turns from sin:

Lord Jesus, we adore Thee!

Thy purpose now to work through us

Thy servants, Thee confessing;

By Thee we're bless'd, that unto men

We may be made a blessing;

Our purpose now to Thee to live,

As we receive to freely give:

Lord Jesus, we adore Thee!

And we are one with those long dead,

In other ages serving;

With unnamed hosts, as e'en with those

Who led the way, unswerving;

For Death breaks not Thy bonds of love—

Sing we on earth, sing they above:

Lord Jesus, we adore Thee!

HARRY J. PREECE.

EVANGELICAL CHRISTENDOM.

UNUM CORPUS SUMUS IN CHRISTO.

WORLD'S EVANGELICAL ALLIANCE

INVITATION FOR THE

Annual Universal Week of Prayer

(ORGANISED BY THE ALLIANCE SINCE 1846)

For 1915,

SUNDAY, JANUARY 3rd, to SATURDAY, JANUARY 9th, inclusive.

- 1.—Will all Christian leaders and workers please **MAKE ARRANGEMENTS EARLY** to bring Christians together for **UNITED PRAYER**, daily, during this Week, and to circulate the Programme widely. Preachers are earnestly asked to preach on the suggested texts for sermons on Sunday, January 3rd, and to bring the Universal Week of Prayer before their Congregations.
- 2.—Kindly forward promptly a brief report of Meetings held and results to the General Secretary, **WORLD'S EVANGELICAL ALLIANCE** (British Organisation), 19, Russell Square, London, W.C., England, for publication in "EVANGELICAL CHRISTENDOM."

To the people of Christ in every Nation.

BRETHREN BELOVED IN THE LORD,

With joyful anticipation of the grace which will assuredly be given in response to our supplication, we invite you to join in the concert of Prayer on the threshold of the year 1915.

The call to Intercession becomes specially urgent in view of the high hopes and the immense problems of our time. A great door and effectual is opened unto us, and there are many adversaries. The difficulties, no less than the opportunities, summon us to the throne of grace.

In the hearts of many of God's children there is an increasing assurance that our Lord is preparing some new thing for us, that He is about to display His power, and to manifest His glory to the world as it has not yet been revealed. The very thought of such an Epiphany may well draw out our ardent longing and encourage us to prayer.

In the Church of Christ there is evidence that our Lord's purpose for the oneness of His Saints is being laid specially on the hearts of people of all parties and is engaging much of their thought. The way to such unity as shall be a witness to the world that He whom we worship and adore is the Son of the Father lies in a new vision of our High Calling; and such vision can only be granted to men and women in communion with God. Therefore let us pray, and let us come together to pray, that we may be prepared to see and to follow.

The history of the past year constrains us to believe that our Lord is dealing with the Nations. Even the indifferent are startled. Nations are awaking from sleep and pressing forward to better things; consciously or unconsciously they are feeling after God. At the same time, the old barriers between Continents and Kingdoms are broken down; and the struggle seems imminent in which the West will either Christianise the East or yield to its non-Christian influence. This is the time for prayer, that the Master may arise in might; and that perhaps even in our own day the Kingdoms of this world may become "the Kingdom of our Lord and of His Christ."

In that hope,

We are, yours in love and truth,

(Signed by the British and Foreign representatives of the World's Evangelical Alliance, and by the many Missionary Societies and Bible Societies, &c., under whose co-operation the Programme is annually circulated.)

P.S.—In addition to audible prayer, it is recommended that the following Topics be made the subject of ten minutes' guided and silent Intercession at united meetings. We also ask that the Topics may be utilised at Family Worship, and in private devotions.

WORLD'S EVANGELICAL ALLIANCE.

Topics Suggested for Universal and United Prayer,

SUNDAY, JANUARY 3rd, to SATURDAY, JANUARY 9th, 1915.

SUNDAY, JANUARY 3rd, 1915.

TEXTS SUGGESTED FOR SERMONS AND ADDRESSES.

"I in them, and Thou in Me, that they may be made perfect in One."—John xvii. 23.

"By one Spirit we are all baptised into one body."—1 Corinthians xii. 13.

"If we walk in the light as He is in the light, we have fellowship one with another."—1 John i. 7.

"He prophesied that Jesus . . . should gather together in one the children of God that were scattered abroad."—John xi. 52.

"The supplication of a righteous man availeth much in its working."—James v. 16 (R.V.).

MONDAY, JANUARY 4th, 1915.

THANKSGIVING AND HUMILIATION.

THANKSGIVING—For those gathered home last year in the faith of Christ, and for those added to the Lord by means of the preaching of the Gospel.

For the victories obtained during the year by prayer and testimony, and for the gracious and manifold answers to the petitions of God's people.

For the unshaken assurance that our Crucified Lord is on the Throne, and for the increasing vision of His purpose.

For the entrance of the saving message into almost every land, and for the widening of the bounds of the Kingdom of God in the world.

HUMILIATION—For our slowness in responding to the great call of our day, and our neglect of opportunity.

For our culpable ignorance of our neighbours' need: our blindness to injustice and tyranny: our silence in face of wrong: our selfish contentment while others suffer.

For such pride as has been in our witness: selfwill in our activities: unbelief in our prayers.

For the slender influence of the Church upon the world: the increase of pagan thought and conduct: the debasing accompaniments of fashion and amusement: the neglect of public worship: the prevalence of vice and worldliness.

SCRIPTURE READINGS.

Psalm lxxv.; Isaiah lviii.; James iv.

TUESDAY, JANUARY 5th, 1915.

THE CHURCH UNIVERSAL—THE "ONE BODY" OF WHICH CHRIST IS THE HEAD.

THANKSGIVING—That Christ loved the Church and gave Himself for it, and that all who share in His redemption are members of His Church.

That in Eastern lands the hope of nation-wide Churches has been given to Christ's followers, and that in Western lands dividing walls are being lowered.

That in touch with a world without Christ, the call to union in Christ has become more insistent.

That by conference and fellowship new ties between the Lord's people are being wrought, and new love for each other fostered.

That the former days are speaking of God's grace, and that the future years are beckoning us on.

PRAYER—That wisdom and patience may be given to those who seek the welfare of the whole flock.

That in God's good ordering light may arise upon the dimness of ancient Churches that have departed from their early faith.

That the memory of martyrs may stir us to greater fidelity; that the Word so precious to them may be precious to us; and that the Holy Spirit Who made them brave may make us bold to serve and to suffer.

Especially that the memory of John Huss, who, five hundred years ago, on July 6th, 1415, was slain for Christ, may this year be a blessing to Bohemia and to the world.

That in ways unknown to us, the Living Spirit may draw the members of Christ together, and that each part of the Church may be more ready to confess its own faults than to proclaim the failings of others.

SCRIPTURE READINGS.

John xvii. 14-26; Ephesians iv. 1-16; Psalm cxxii.; Revelation xix. 7-16.

EVANGELICAL CHRISTENDOM.

WEDNESDAY, JANUARY 6th, 1915.

NATIONS AND THEIR RULERS.

THANKSGIVING—That in spite of war, a deeper desire for peace is possessing the nations.

That Christian ethics are being more and more applied to the relations between nation and nation.

That the welfare of backward races is being safeguarded; that slavery is being abolished; that the traffic in ardent spirits is being circumscribed.

PRAYER—That the nations of Europe may recognise more fully their responsibility: prejudice and jealousy be lessened: peace promoted: and the coming and reign of Christ hastened.

That the rising nations of the East may be delivered from the mistakes and failures of the West. That those who are accounted to rule among the Gentiles may be increasingly conscious that their power is delegated, and may rule in the fear of the Lord.

That those in places of influence, whether as Kings, Governors or Magistrates, Leaders or Writers, may be under the control of the Holy Spirit.

SCRIPTURE READINGS.

1 Timothy ii. 1-8; 1 Peter ii. 13-25; Psalm ii.; Romans xiii.

THURSDAY, JANUARY 7th, 1915.

MISSIONS, AND THE JEWS.

THANKSGIVING—For increase of unity in the efforts of the Church of Christ in Missions lands.

For the determination born of that unity to confront together the whole problem of Missions, and by faith and unity to seek to solve it.

For the spreading recognition of the claim of the great Commission, and the increase of interest and gifts.

For the circulation of the Scriptures, and the consequent blessing.

INTERCESSION—For all Missions to the Jews, and for the ancient people of God, that they may be enlightened, delivered from oppression, and ingathered to their Messiah.

For Missions to Moslems, and for the peoples who are in danger of being overwhelmed by the Mohammedan advance.

For the Churches in Mission lands, that they may be delivered from the errors and schisms of the past, be kept pure in life, and loyal to the Word of God.

For the language schools of the East, where missionaries of many Societies study side by side; and for Missionary Societies, that they may never be forgetful that their great work is the Evangelisation of the world.

SCRIPTURE READINGS.

Psalm lxxvii.; Isaiah xlix. 3-13; Acts i. 1-8; Ephesians iii. 1-10.

FRIDAY, JANUARY 8th, 1915.

FAMILIES, SCHOOLS AND COLLEGES, AND THE YOUNG.

THANKSGIVING—For the sanctity and beauty of Home-life lived in the fear of God; for the gift of children; for the ministry of weakness and pain.

For the spread of Education, and the better understanding of the child-mind.

For the renewed interest in the endeavour to attach children to the Church.

INTERCESSION—That parents may be able to order their households in strength and gentleness; that servants, especially those who have care of the young, may realise the dignity of service; that invalids may be brave in the patience of Christ.

That there may be an increase of worship in the home, and that home discipline may be strengthened.

That teachers and lecturers may be helped to guide the young in reverence as well as in knowledge: in morality as well as in culture.

That Sunday Schools, and Bible Classes, and Associations for the guidance and instruction of young men and women may be prospered.

That the coming generation may be delivered from the snares of liberty and pleasure, and be worthy of the age in which they live.

SCRIPTURE READINGS.

Matthew xviii. 1-14; 2 Timothy iii. 14-17; Psalm xxxiv. 11-22; Deuteronomy vi. 4-9; Isaiah lix. 21.

SATURDAY, JANUARY 9th, 1915.

HOME MISSIONS.

THANKSGIVING—For so many agencies among us for the salvation of the lost, and the uplifting of the fallen, and for the blessing resting upon them.

For the renewed activity of the Churches in seeking the people for the service of Christ.

INTERCESSION—For greater unity amongst workers at home, and more co-operation in service.

For all Missions, occasional or regular, that the unction of the Holy One may rest upon them and bring revival and power.

For efforts to promote Temperance, Purity, and Health, that they may be prospered according to the Will of God.

SCRIPTURE READINGS.

Psalm xc. 12-17; Luke viii. 35-39; 1 Thessalonians i.

Books worth Reading.

THE ENTAIL OF THE COVENANT; or, THE SAVIOUR'S "LITTLE ONES."

By SIR ROBERT ANDERSON, K.C.B.
(Nisbet & Co., Limited, Berners Street,
London, W. 2s. 6d.)

We are indebted to the honoured author of this volume for many valuable treatises on Biblical subjects of highest moment, all of which we have read with interest and profit. It remains, however, for us to say that we have read this latest production of Sir Robert's pen with, in some respects, greater interest than any other of his writings. This is partly due to the fact that it deals with themes which affect the heart as well as the mind, and appeal to Christian sentiment and experience as well as to logic and reason. Few things equal in importance the subjects of family piety and parental training, and in no sphere of Christian responsibility and concern is there greater lack of Scriptural conviction or of practical conformity to Bible standards of faith and duty. Christian parents, and indeed all who have to do with the training of the young, will find much in this volume to guide and encourage them in their sacred employ. Old and New Testament injunctions as to the training children in the fear of the Lord are enforced with no little illumination as to their true meaning, and with much freshness in their application. The duty of dedicating our children from, and even before, their birth is strongly inculcated, and shown to be our privilege as well as our duty, the sure result of fidelity to it being the Divine response in fulness of blessing upon those really surrendered to God. "For,"

as the author remarks, "the 'entail of the covenant' is largely borne out by religious biography, and our Churches are largely composed of the pious children of Christian parents."

The much controverted subject of "Election" forms a large part of Sir Robert's enquiry and exposition in this treatise, and is dealt with on purely Biblical grounds, the whole range of Scripture reference being frankly and lucidly explored. Difficulties and despairing thoughts of God and His grace, which have troubled, and still trouble, many of the people of God, are faced and cleared away in the light of Bible statements, as distinguished from traditional interpretations and theological creeds and formulas. The dispensational aspects of the doctrine are revealed, and the repugnant dogmas of "elect infants," "Divine reprobation," and "favouritism of grace" are shown to be foreign alike to revelation and reason. How intensely Biblical the whole treatment of this great subject is may be gathered from the fact that a list of twenty-six passages directly bearing upon it is prefixed to the book itself, as definitely examined and expounded, while numerous Biblical side-lights are also brought to bear upon this truth.

Preachers of the Gospel, as well as Christian parents and teachers, will do well to read this book with prayerful earnestness and serious thought. It is emphatically a book for the times, and a real aid to an understanding of the truths by many misunderstood, and perverted from their true significance. And withal it is as practical as it is explanatory.

W. F. G.

World's Evangelical Alliance (British Organisation).

(Founded 1846 Incorporated 1912.)

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"We strongly advise, not merely the perusal, but the careful study, of the remarkable volume written by Colonel Garnier. We have nothing but praise for the masterly, reverential, and fascinating way in which he presents his arguments."—*Church of England Enquirer*.

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"Will a man rob God?"

"These ought ye to have done, and not to leave the other undone."

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(Oldest to Heathen, 1732. First to Lepers, 1818.)

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by WITHHOLDING FROM THE ONE TO GIVE TO THE OTHER!

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Far greater than ever.

FRIENDS! Remember this, and DO NOT FAIL US—AND GOD.

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Office: 7, NEW COURT, LINCOLN'S INN, LONDON, W.C.

THE

LORD BISHOP OF DURHAM

Speaking at the Annual Meeting of the

Irish Church Missions

some years ago, said:

"I saw some of the work of the I.C.M. in the depths of Dublin, and to the end of my days I will thank God FOR THE ENCOURAGEMENT TO FAITH, FOR THE SENSE OF THE WORK OF HIS HOLY SPIRIT, FOR THE MINGLED BOLDNESS AND SPIRITUALITY, THE ORDER AND POWER which seemed to me to pervade that work in every department."

The work of Preaching the Gospel and Circulating the Holy Scriptures amongst the Romanists of Ireland is still carried on by the Society just as it was when the Bishop of Durham uttered the above words, only that opportunities for open-air preaching and colportage work are greater now than they were then, and funds are more needed to take advantage of these opportunities.

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